

An Introduction to Chaghatay: A Graded Textbook for Reading Central Asian Sources



An Introduction to Chaghatay: A Graded Textbook for Reading Central Asian Sources

Eric Schluessel

Copyright © 2018 by Eric Schluessel
Some rights reserved



This work is licensed under the Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License. To view a copy of this license, visit <http://creativecommons.org/licenses/by-nc-nd/4.0/> or send a letter to Creative Commons, PO Box 1866, Mountain View, California, 94042, USA.

Published in the United States of America by
Michigan Publishing
Manufactured in the United States of America

DOI: 10.3998/mpub.10110094

ISBN 978-1-60785-495-1 (paper)
ISBN 978-1-60785-496-8 (e-book)

An imprint of Michigan Publishing, Maize Books serves the publishing needs of the University of Michigan community by making high-quality scholarship widely available in print and online. It represents a new model for authors seeking to share their work within and beyond the academy, offering streamlined selection, production, and distribution processes. Maize Books is intended as a complement to more formal modes of publication in a wide range of disciplinary areas.

<http://www.maizebooks.org>

Cover Illustration: "Islamic Calligraphy in the Nasta'liq style." (Credit: Wellcome Collection, <https://wellcomecollection.org/works/chengwfg/>, licensed under CC BY 4.0)

Contents

<i>Acknowledgments</i>	v
<i>Introduction</i>	vi
<i>How to Read the Alphabet</i>	xi
1 Basic Word Order and Copular Sentences	1
2 Existence	6
3 Plural, Palatal Harmony, and Case Endings	12
4 People and Questions	20
5 The Present-Future Tense	27
6 Possessive Pronouns and the Simple Past	34
7 A Legal Document	43
8 A Newspaper Story from Kashgar	55
9 Qasim Beg, “Events in Ghulja”	65
10 Craft Manual of the Blacksmiths	74
11 Babur’s Description of Ferghana	89
12 Abu ‘l-Ghazi’s <i>Shajara-i Turk</i>	106
13 Nawā’ī’s <i>Seven Sleepers</i>	124
14 The <i>Tadhkira</i> of Jalāl ud-Dīn Katakī, Part One	133

15	The <i>Tadhkira</i> of Jalāl ud-Dīn Katakī, Part Two	148
16	The Stories of the Prophets	168
	<i>Appendix A: Numbers</i>	175
	<i>Appendix B: Common Units of Measurement</i>	177
	<i>Key to Exercises</i>	179
	<i>Chaghatay-English Glossary</i>	187
	<i>Index of Grammar and Suffixes</i>	249
	<i>About the Author</i>	251

Acknowledgments

The publication of this book was supported in full by a grant from the Lieberthal-Rogel Center for Chinese Studies at the University of Michigan. I am profoundly grateful for their support. Special thanks go to Pär Cassel, who has believed in the value of this project from the start, and to Douglas Northrup for writing in support of its publication.

No one is creative in a vacuum. This book came about from a nexus of concern, love, prodding, and the recognition of certain needs. I have learned much from more experienced scholars, not least the inestimable Jun Sugawara, and from colleagues, particularly Nicholas Walmsley, Joshua Freeman, Noriko Unno-Yamazaki, Ildikó Bellér-Hann, Onuma Takahiro, Niko Kontovas, Rian Thum, and Baihaiti. I must also thank my outstanding teachers of Uyghur, Gülnisa Nazarova and Erkin Qadir, both of whom taught me as much about Turkic linguistics as they did about language. Special thanks go to my own students and friends who were the test subjects for these lessons, including Marysia Blackwood, Eli Lee, Evangeline McGlynn, Ali Hassan, and David Porter. Devin Fitzgerald rightly told me to rewrite the section on the alphabet. Several others helped me untangle nasty linguistic and paleographic knots.

None of this work would have been possible without the careful guidance of my teachers of Chaghatay. At Indiana University, Devin DeWeese introduced me to my first Chaghatay manuscripts, and most memorably to the weird world of Central Asian hagiography. The general sequence of this book's chapters is derived from what we studied under his tutelage. Later, I spent some years on the sofa of Wheeler M. Thackston, retired from Harvard University, who patiently led a group of us through the *Baburnama* and the works of Nava'i. He later consented to read with me the vulgar scribblings (though I love them) of Mullah Musa Sayrami, Shah Baba Mashrab, and numerous anonymous others. For this I am eternally grateful. I hope that this book reflects well on both of them.

This book is dedicated to my partner Gwendolyn Collaço. Her scholarly brilliance and perceptive critiques of the institutions of knowledge production and language teaching inspired this experiment in radical Turkology.

Introduction

This book is an introduction to the premodern literary Turkic language of Central Asia that scholars have come to call “Chaghatay.” (This is also spelled “Chagatay” or “Chagatai.”) It is intended as a textbook for total novices with no experience in any Turkic language or the Arabo-Persian script, as well as those who have already learned a relevant language like Uyghur or Farsi. By the end of chapter 16, the learner should be capable of reading manuscript narrative sources in Chaghatay with the aid of a dictionary.

There are narrow and broad definitions of the Chaghatay language. Narrowly, we can date the development of Chaghatay proper to the fifteenth century in the former realm of Chaghatay Khan (r. 1226–1242), son of Chinggis Khan, and his descendants. There such notables as the poet ‘Ali Sher Nava’i (1441–1501) elevated the speech of the Turkic peoples of the Timurid realm to the station of a common literary language alongside Persian. Around the same time, Zahir ud-Din Babur (1483–1530), founder of the Mughal dynasty, wrote a mainly autobiographical work in Chaghatay, the *Baburnama*, which remains a classic of Islamic and world literature. No small number of other poets and prose writers followed them in places ranging across Central Asia from present-day Xinjiang, China, to the Ottoman Empire. “Chaghatay” in this sense points to a realm of literary production engaged with Turko-Persian high culture.

Broadly, “Chaghatay” encompasses writing in Arabo-Persian script along a continuum of Eastern Turkic varieties from the 1400s through the 1950s. In this sense, we can think of Chaghatay as a lingua franca for Central Asia that in most places functioned alongside Persian, and in some areas was much more prevalent. The written language, like the spoken, varied significantly across the region, but it was mostly intelligible to different readers and listeners across time and space. That broad continuity is reflected in how people talked about the language: When people wrote and spoke, they referred to “Turki,” “the language of the Turks,” as opposed to “Farsi.” Turki as a spoken language interacted with the literary legacy of Nava’i and the clerical legacy of Timurid scribes and so provided people with a common idiom for writing all sorts of texts for centuries. We can thus speak not only of Chaghatay poetry and prose but also of Chaghatay documents of every genre.

We might also define “Chaghatay”—or “Turki”—negatively, according to the boundaries of its mutual intelligibility and differences with other Turkic varieties. Chaghatay is not Ottoman or Tatar. These Western Turkic languages have a distinct grammar, different rules for structuring speech sounds, and their own general habits of representing those sounds on the page. Nevertheless, some Chaghatay writers borrowed forms that we associate with Western Turkic, and in the nineteenth century, intellectuals across Eurasia frequently incorporated these forms into their writing in Eastern Turkic. In Central Asia proper, we can find many examples of written Kazakh that are even more obviously distinct from “Turki,” as the sound rules and grammar of Kazakh are also highly divergent from Eastern Turkic.

This textbook uses the broader definition of Chaghatay for three reasons:

- 1 Students approaching Central Asian sources will not want to limit themselves to the texts that remain from the Timurid period. Scholars increasingly study social and economic documents from later centuries, the archive of which appears to be expanding rapidly. Most of the available archives are comprised mainly of later documents and a broad range of narrative sources.
- 2 This approach will emphasize flexibility in reading. Insofar as students are learning to read “Turki,” they will find it useful to read a variety of texts from a range of times and places, each of which engages with earlier texts in different ways. The grammatical and vocabulary differences between early and late Chaghatay are slight, but orthographic conventions are sometimes extremely inconsistent. No textbook can teach you simply to read Chaghatay, but this one will help you learn to parse a sentence—break it into its component parts—and work independently from there.

As such, I believe it is pedagogically sounder to begin with simpler, more straightforward texts, rather than the more elevated, flowery, and Persianate prose of “Classical Chaghatay.”

- 3 This textbook is intended in many ways for scholars of China and Inner Asia, and the Qing (1636/1644–1911) in particular. These scholars already have access to introductory textbooks for reading Manchu, Mongol, and Tibetan, and there is growing interest in reading Chaghatay in its Eastern Turkestani context. Not coincidentally, the bulk of Chaghatay manuscripts available in digital format also come from this region and time period, which makes practicing with them and conducting research relatively easy. I have in mind as my audience a Sinologist or, perhaps, Mongolist who would like to dig into Ming, Qing, and Republican-era Chaghatay petitions, deeds, and local histories for research purposes.

Therefore, we will begin with very late Chaghatay from turn-of-the-century Xinjiang in the form of what many linguists then called “Eastern Turki.” The first third of the book introduces this late, relatively easy-to-learn variety through exercises in grammar, vocabulary, and translation through a series of progressive and cumulative lessons. The second third serves to familiarize the learner with major genres of writing in Chaghatay, as each lesson is based on a real primary source written in this later form of the language. These include legal documents, historical narratives, and legends derived from sacred history. The last third consists of readings in earlier Chaghatay narrative sources, including the *Baburnama*, Nava’i, and Abu ‘l-Ghazi, and some more modern manuscripts typical of what one may find in an archive. Each lesson includes relevant glosses and grammar.

Throughout I have emphasized the need to read Chaghatay manuscripts, rather than typescript editions. The student’s goal is to be ready to parse a previously unstudied text without reference to another scholar’s own interpretation. Many archives where I have worked do not permit taking photographs of manuscripts, and so it is necessary to transcribe them on the spot. The discussions of common variants of letterforms and the constant juxtaposition of original texts with transliterations from chapter 10 onward are meant to help the student build this skill.

These manuscript selections are adapted mainly from sources available in the libraries of Lund University and Uppsala University in Sweden. The staffs of both libraries have invested great effort in making their collections as freely available to the public as possible. In a time when the archives of Xinjiang are almost entirely closed to research, and those in Russia and Central Asia require at least a long journey to access, these institutions have put large parts of their collections online. I am also profoundly grateful to the E. J. W. Gibb Memorial Trust,

which has permitted me to reproduce images of the Hyderabad manuscript of the *Baburnama* from Annette Beveridge's 1905 edition. Thanks to them, students will encounter a range of hands.

This textbook differs from the available grammars of Chaghatay in its tone and style, which is meant to be clear and inviting. I have made the grammar explanations as simple as possible, and they are not exhaustive. That is, we may learn one use of a suffix in a given lesson, and then study further uses in another. My goal has been to introduce the most common forms and some of the subtleties of their usage, while rarer constructions may be left to reference grammars or, one hopes, a future intermediate textbook. Moreover, I have avoided detailed linguistic explorations in favor of clear examples explained in plain language. Verse has been excluded from this introductory textbook mainly because, in order to read Chaghatay poetry well, it is best to become familiar with Persian poetry first.

I have been fortunate to learn this language from two skilled teachers. I have endeavored to translate what I learned from these two masters, as it is recorded in years of notebooks and marginal scribbles, into an accessible set of progressive lessons in the Chaghatay language. All errors are entirely my own.

Yet there were a few more trying experiences in learning Chaghatay that I hope to spare the learner by producing this book. Perhaps the most time-consuming aspect of learning to read Chaghatay is the endless dictionary work. There is no significant dictionary of Chaghatay in English. For this reason, it has always been necessary to learn Russian, German, or French in order to access the glossaries composed in those languages. Alternatively, one can muddle through with an Ottoman dictionary and a Persian dictionary, supplemented by an extensive working knowledge of Uyghur or Uzbek. I recall countless hours sitting around with my comrades in one library or another, passing around a stack of dictionaries and trying to guess which of the twelve definitions of a word listed in Steingass's *Persian-English Dictionary* was the right one. Learning the meaning of odd, archaic Turkic words was an even more circuitous process. This book intends to take the lexicographical guesswork out of learning Chaghatay, replace it with training in common vocabulary, and help the student focus on studying grammar.

As for that working knowledge of Uyghur or Uzbek: Experience indicates that it is indeed a good idea to learn both Chaghatay and a modern Turkic language. Studying one will strengthen your knowledge of the other. I recommend Modern Uyghur, as its orthography, phonology, morphology, and vocabulary are closer to what you will encounter in Chaghatay. Nevertheless, I do not believe that such study should be a prerequisite. Chaghatay grammar is not overly difficult, certainly not for anyone who has studied a reading language before. As for the extreme frequency of Persian vocabulary in Chaghatay, I do not believe it is necessary first to be expert in Persian, although I would encourage studying the language. This book does not replace a good background in Persian, but it does help the learner acquire the vocabulary and intuitions necessary to parse a Turkic sentence with Persian words and phrases in it.

My experiments with the lessons herein demonstrate that students with no background in Turkic or Persian are indeed capable of learning to read narratives and documents in Chaghatay. It is based on lessons produced for a class I taught at Harvard University in spring 2016, "Introduction to Chaghatay," and for experimental reading lessons conducted with colleagues beginning in 2014. Students have ranged from those with no background in Turkic to advanced students of Uyghur and Kazakh. Some were familiar with Arabo-Persian script beforehand, and others not. Each learned from these lessons. I am confident that the progression of grammar and vocabulary presented herein can help a student progress from no knowledge of Chaghatay to a reasonably firm reading knowledge in one semester.

This book aims to satisfy the needs of a new generation of scholars of Central Asia. Since the end of the Cold War, interest in this region has increased markedly in the Anglophone

world, and there are increasing opportunities for undergraduates and advanced specialists alike to study its history and literature. Scholars of Central Asian history and literature have long looked for ways to increase interest in the field, but students of Central Asia have sometimes been frustrated in their efforts to study the region's historical record as it existed before print and communism. At the same time, increasing interest in Xinjiang or Eastern Turkestan means that a higher number of China historians are engaging with Chaghatay sources, or wish to but cannot.

Unfortunately, the present state of learning and reference materials for Chaghatay in English imposes a significant intellectual, temporal, and financial burden on the student. To my knowledge, no textbook for learning the language has ever been published in English, with the exception of Gustaf Raquette's *Eastern Turki Grammar*, which was focused specifically on the language of Kashgaria in the early twentieth century. Raquette's work was, nevertheless, systematic, and this textbook owes a great debt to it—the first several lessons are based closely on Raquette's *Grammar*. The same can be said of the available reference materials: János Eckmann's manual and András Bodrogligeti's grammar are critical tools for the student of Central Asian history and literature, and neither can be dispensed with. Nevertheless, they are expensive, unwieldy for the nonspecialist, and transliterate Chaghatay into a Latin script one would never encounter in an original text. Moreover, as manuals rather than textbooks, they spend little time discussing fundamental points of grammar, such as the formation of interrogative sentences, in any detail.

Therefore, I have written this *Introduction to Chaghatay* in order to serve the needs of students who are interested in Central Asian history and literature and wish to begin reading Chaghatay sources as quickly as possible. It is far from perfect. Yet I hope it will embolden learners to study the language and encourage those of us who can already read it to instruct others.

Some Common Reference Works and Tools for Studying and Reading Chaghatay

András J. E. Bodrogligeti, *A Grammar of Chaghatay* (München: Lincom Europa, 2001). Bodrogligeti's project was rooted in the methodologies of linguistic documentation, and as such his grammar draws on a much broader range of sources than does Eckmann's below.

Gerard Clauson, *An Etymological Dictionary of Pre-Thirteenth-Century Turkish* (Oxford: Clarendon Press, 1972). A last resort for most people, but very useful for finding obscure Turkic words. It uses an idiosyncratic system to organize words by sets of consonants.

Pavet de Courteille, *Dictionnaire Turk-Oriental, destiné principalement à faciliter la lecture des ouvrages de Bâber, d'Aboul-Gâzi et de Mir-Ali-Chir-Nevâi* (Paris: L'imprimerie imperiale, 1870). A Chaghatay-French glossary for the Baburnama and 'Ali Sher Nava'i's works.

János Eckmann, *Chaghatay Manual* (The Hague: Mouton & Co., 1966). This entire textbook has been checked against Eckmann's work. Eckmann *Manual* is indispensable, but it is based largely on poetic sources and some "classical" prose.

H. F. Hofman, *Bio-bibliographical Survey of Turkish Literature* (Leiden: Brill, 1969). One of the great delights of reading Chaghatay sources is getting to look them up in Hofman's insightful, comprehensive, and stylistically idiosyncratic guide to literature in Eastern Turkic. Chapter 12 of this book offers some discussion of how to use it.

Gunnar Jarring, *An Eastern Turki-English Dialect Dictionary*, Lunds universitets årsskrift 56:4 (Lund: C. W. K. Gleerup, 1964). A glossary for Jarring's published texts, 1929–1935, so focused on the specifics of vernacular written Chaghatay in southern Xinjiang.

Gustaf Raquette, *Eastern Turki Grammar: Practical and Theoretical with Vocabulary, Volumes 1–3* (Berlin: Reichsdruckerei, 1912–1914). Gradual introduction to the spoken and written language of Kashgar in the early twentieth century, with a lengthy glossary in the third volume. Includes useful ethnographic detail.

- V. V. Radlov, *Versuch eines Wörterbuches der Türk-Dialekte* ('s Gravenhage: Mouton, 1960), 4 vols. Collects vocabulary from across all Turkic languages. This is useful for finding colloquial Turkic words—for example, a mystery word in a legal document might be Kazakh in origin. Definitions are given in Russian and German.
- J. W. Redhouse, M.R.A.S, *Redhouse's Turkish Dictionary*. Whatever edition of this classic dictionary you find, make sure it is the one in Ottoman, not in modern Turkish. The inventory of common Arabic and Persian words in Chaghatay is similar to that in Ottoman, and so is the semantic range of a given word, so it is often more convenient to look them up in Redhouse rather than go straight to a Persian dictionary.
- Francis Joseph Steingass, *A Comprehensive Persian-English Dictionary* (New Delhi: Cosmo Publications, 1977). This venerable dictionary may provide too many definitions, but one of them will probably be the right one. A searchable version of Steingass is also available online.
- Ármin Vámbéry, *Čagataische Sprachstudien, enthaltend grammatikalischen Umriss, Chrestomathie, und Wörterbuch der čagataischen Sprache* (Amsterdam: Philo Press, 1975). A collection of texts in various genres with glossaries in German. Very useful reading practice.

How to Read the Alphabet

NB: If you already know Persian, Arabic, Urdu, or another language written in Arabo-Persian script, you will only need to skim this section. Otherwise, please consider this a guide. Also, this chapter uses square brackets [] to indicate sounds and sharp brackets < > to indicate letters.

Chaghatay is written in the Arabo-Persian alphabet. This alphabet was first used to write Arabic, and it represented the unique sounds of Arabic. Like many other writing systems, the Arabic alphabet is an *abjad*—it does not write out short vowels! This idea may seem daunting, but picture it this way: You can still figure out what this says, even without the short vowels. To help clarify pronunciations, the Arabic alphabet gained a set of small *diacritical marks* that indicated those short vowels, kind of like this: You can still figure out what this says, even without the short vowels.

The Arabic alphabet was soon adapted for writing Persian (or Farsi), which is a very different language. Some of the sounds of Arabic—like [t̪], represented by the letter <ṭā'> ط, a pharyngealized “t” sound—did not appear in Persian. However, Persian writing kept these letters for writing Arabic words. They could also be used to write similar sounds. For example, <ṭā'> ط and <ṭ> ت could both be pronounced the same way. At the same time, Persian had several sounds that did not exist in Arabic. To represent these sounds, scribes invented new letters like <č> چ.

Later, as Persian literary culture spread along with Islam, this “Arabo-Persian” script was used to write Turkic languages. Ottoman was written in Arabo-Persian script, and so was Chaghatay. Turkic languages were again very different from Arabic or Persian, but they retained all of the features of the Arabic and Persian alphabets: sounds like <ṭā'> ط do not exist in Ottoman or Chaghatay, but the Arabic letter is there for writing Arabic words, and sometimes for distinguishing homophones. Chaghatay has not added any letters to the Arabo-Persian alphabet. However, as we will see, its sounds are very different.

In this book, we will learn the Arabo-Persian alphabet as it was used for writing the Chaghatay language. There are entire books devoted to reading the Arabic alphabet in Arabic, and picking up a copy of one may be useful for you. However, Chaghatay was (usually) written in the Nasta'liq script, like Persian and Urdu, while Arabic is usually written in a different way. There are books on how to read Arabo-Persian writing in the specific context of Ottoman, Persian, and Urdu manuscripts, for example, B. M. Spooner and William L. Hanaway's excellent *Reading Nasta'liq: Persian and Urdu Hands from 1500 to the Present* (Costa Mesa, CA: Mazda Publishers, 1995). While *An Introduction to Chaghatay* cannot fully replace a long education in Arabo-Persian calligraphy, it will enable you to read the script as it is found in both typeset texts and manuscripts written in Nasta'liq. This book assumes no background knowledge in Arabo-Persian writing.

In this section, we will go through the alphabet, letter by letter, with examples from manuscripts for each form of each letter.

Some advice: *Don't try to learn the script perfectly before you start the lessons.* Your knowledge of the script will only come with practice. *Perfectionism will paralyze you.* For the first few lessons, you will probably need to look back at this section to make sure you have read something correctly. That is perfectly fine.

Note: The transliteration system used in this book is a modified version of that used by the *International Journal of Middle Eastern Studies (IJMES)*, which is the standard in the field. However, some modifications are made: (1) in order to avoid digraphs and preserve a one-to-one correspondence between sound and symbol and (2) in order to accurately represent the vowel system of Chaghatay, which differs from those of other Turkic languages.

Some Preliminaries

Arabo-Persian script is always *joined up*, like writing in cursive in English. However, some letters do not connect.

All of these letters join up but the letter و does not.
شکنت	توغلوک
شکنت < شکنت	توغلوک < توغلوک

Arabo-Persian writing goes from *right to left*. First write the line, then add the dots, slashes, and other diacritics.

Step Two: Add the dots	Step One: Just the line, right-to-left
قیلغای	یلغای
قیلغالی	یلغالی

Each letter *changes form depending on its position*. That is, each time you write a letter, context dictates that you write one of up to four variations. Most letters have four variations:

- **Initial:** Most of the time, letters connect to each other. That means that the first letter of a word, the initial letter, must have a shape that allows it to connect to the following letter.
- **Medial:** The medial form is for letters that connect on both sides. Usually this is a shorter, smaller version of the letter.
- **Final:** The last letter of a word. It is often connected to the preceding letter, but it does not connect to anything after it. The final version of a letter is often longer or fuller than the initial or medial versions.
- **Isolated:** Sometimes a letter does not connect to any others. It is written out in full.

Let's look at the letter ب. This is a *connecting* letter. Notice how the highlighted letter connects to the letters around it:

حساب
Isolated

کتیب
Final

یب‌دو
Medial

باسما
Initial

In this example, the letter ب takes slightly different forms depending on its place in the sentence. I have highlighted each example to make it clearer. How can you tell the letter is ب? Look for a single “dot” below and either an empty “bowl” or a single “tooth” above.

Not every letter has all four forms. These are *half-connecting* letters. After one of these letters, the next letter will be in its “initial” form (if it connects to the left) or its “isolated” form (if it does not). Let's take ر <r> as an example:

کوروب
Isolated

کتیر
Final

پرادو
Medial

رسملاری
Initial

Alphabet Guide, Step by Step

The forms of the letters we learn here are the ones you will see most frequently. They are provided with illustrations from different manuscript sources dating from the 1710s through the 1940s. There are some examples of common variations. Later lessons will explore these variations more thoroughly.



The letters are grouped according to their shapes. Many letters in Arabo-Persian writing have the same basic forms, but they can be distinguished by the number of dots written around them. Grouping the letters like this will help you differentiate similar letters visually.

Some notes on how the letters are written are included. The goal of these examples is not to teach you how to write, but to help you read. Sometimes you will encounter a manuscript where the letters have been copied unclearly but knowing how the scribe made their letters will be useful for figuring out which is which.



ب پ ت ث b, p, t, s

These first four letters all have the same basic shape, but they have different numbers of dots depending on which sound they represent.

Let's take the example of ب first. For the isolated form, one writes the curved line, and then the dot:

Step Two: Write the dot.	Step One: Write the line from right to left . . .
	

The medial form is written in the same order: first the “tooth,” and then the dot:

Step Two: Write the dot.	Step One: Write the line from right to left . . .
	

In exactly the same way, we would write the initial and final forms by writing the line first, and then adding the dot.

Final	Medial	Initial	Isolated	Sound	Description
ب	ب	ب	ب	b	voiced [b], as in “a bear!”
				p	voiceless, unaspirated [p], as in “apple”
قيليب	قبا	بره	ب		
قيليب	قبا	بره	ب		
پ	پ	پ	پ	p	voiceless, unaspirated [p], as in “apple”
قيلپ	ئتپا	پا	پ		
قيلپ	ئتپا	پا	پ		
ت	ت	ت	ت	t	voiceless, unaspirated [t], as in “buler”
شكنت	نتاق	توغلوق	ت		
شكنت	نتاق	توغلوق	ت		
ث	ث	ث	ث	s	English <i>s</i> as in <i>simper</i> ; (in Arabic, <i>th</i> as in “through”)
عث	مثل	دثه			
عث	مثل	دثه			

Notes on پ <p>:

- This letter is fairly uncommon in written Chaghatay. Most of these examples are from a very late 1950s manuscript.

- The sound [p] is often represented by the letter پ.
- The sound [p] is often represented by the letter ف <f>. In these cases, it will be transliterated in this book as <p>. (See below.)
- Sometimes پ is a contraction of بي <b+y>, where all three dots are combined.

n ن

<n> ن looks very much like the letters above, but it has some subtle differences. Compared to ب or <t> ت, the “bowl” of ن is much deeper.



Final	Medial	Initial	Isolated	Sound	Description
ن	ند	ن	ن	n	English <i>n</i>
یدین	شکنت	نجات	خان		
یدین	شکنت	نجات	خان		

Note that <n> ن can take many forms, perhaps because it is an extremely common letter. <n> ن at the end of a word is often written elongated like this:



یشان	شبان
------	------

j, ċ, ħ, ħ ج، چ، ح، خ



These letters are all written with the same basic form. To write the isolated form of ج <j>:

Step Two: Write the dot.	Step One: Write the line from left to right, and then down and over . . .
	

The initial form of ج <j>:

Step Two: Write the dot.	Step One: Write the line from left to right, and then right to left . . .
	

The medial form of ج <j>:

Step Two: Write the dot.	Step One: Continue the line from right to left, angle back left to right, and then right to left . . .
	

Final	Medial	Initial	Isolated	Sound	Description
ج	ج	ج	ج	j or ċ	voiced <i>j</i> as in “Uh, Jim”; voiceless, unaspirated <i>ch</i> as in “much”
صبح	غجه	جمع	ج		
صبح	نبح	جمع	ج		
چ	چ	چ	چ	č	voiceless, unaspirated <i>ch</i> as in “much”
هچ	کچه	چهار	اوچ		
یچ	کچہ	مہار	اوچ		
ح	ح	ح	ح	h	breathy English <i>h</i>
لح	مصلحت	حا	ح		
لح	مصلحت	حا	ح		
خ	خ	خ	خ	h	<i>ch</i> in “Bach”
شیخ	بختی	خان	دوزخ		
شیخ	بختی	خان	دوزخ		

Notes:

چ <č>: The sound [č] is often represented instead by the letter ج <j>. The letter چ <č> itself is not very common.

ح <ḥ>: ح has no dots, so it is often marked with a ʿ underneath to distinguish it.

ا ʾ (alef)

This letter is one of three long vowels in Chaghatay. We will see the others below. ʾ <a> is a half-connecting letter—it connects to the previous letter (to the right), but not to the next letter (to the left).

Actually, ʾ <a> serves two functions. First, it indicates an [a, ā] sound. In the middle of a word, the letter ʾ <a> usually means a long [ā], for example, تا [tā], جاب [jāb].

Just as often, however, ʾ <a> is used before of another vowel at the beginning of a word. You will see it before و <w>, as in او [a], where it means [u, o, ü, ö]. You will see it before ي <y>, where it means [i, e, ī]. Or you may see it before nothing at all! In that case, ʾ <a> is indicating the presence of a short vowel.

This is because any Chaghatay word that starts with a vowel needs to begin with a “glottal stop.” Try it in English: say the words “arrest,” “indicate,” or “understand.” You will feel a light hiatus before the vowel. You could also say “uh oh!” or the word “bottle” in a Cockney accent. That sound in the middle, where the airflow of your voice pauses, is the glottal stop.

At the beginning of a word, ʾ written with a line over it (called *alif maddah*) indicates a long [ā].

Some examples: الد [ald], آط [āt], اولدی [oldi], ايسه [isä], ايسه [äysa], ات [it], اورومچی [Ürümči]

Final/Medial	Initial/Isolated		Sound	Description
ا	ا	آ، ا	a	ah
			ä	a as in cat
			ā	long ah
تا	آما	الد		
ح	آح	الد		

ل l

Many students have difficulty differentiating ʾ <a> and ل <l>. This is because both of them are tall, upright letters formed mainly by writing a single stroke. ل [l], however, connects both to the right and to the left, while ʾ <a> is a half-connecting letter. Contrast كاد [kad] with كلد [kalad]

Final	Medial	Initial	Isolated	Sound	Description
ل	ل	ل	ل	l	English l
ظل	كلد	لوع	ل		
نظل	كله	لوع	ل		

The combination لا [la] is very common. The letters are written together thus:

لا	لا	la / lā	English la
يلا	لار		
يلا	لار		




Note: In Arabic words, the prefix ال- *al-* often assimilates to the sound that follows it. So, الدين *al-dīn* is actually pronounced *ad-dīn*, while الصادق *al-ṣādiq* is pronounced *aṣ-ṣādiq*. This happens only when ال- *al-* is followed by these letters: ط ث ت د ذ ر ز س ش ص ض ظ ن <ṣ, t, d, ḏ, r, z, s, š, ṣ, ḏ, ṭ, z, n>—all of which sounds are formed in the same place as the ل [l].

In this same prefix, the ا <a> is often dropped when it follows a vowel. So, ابو الغازي *Abū al-ḡāzī* is pronounced *Abū 'l-ḡāzī*, and so on.

د، ذ، ر، ز، س، ش، ص، ض، ظ، ن

All of the letters in this group are “half-connecting” letters. This means that they connect to the letter that precedes them—to their right—but do not connect to the letter that follows them—to their left.

The letters د, ذ, and ر are often written very, very similarly. Ideally, و <w> has a loop at the top. ر <r> should be long and skinny. د <d> should be rounded. Not all of these rules will be followed in practice. To distinguish them in a manuscript source, look for three things:

1. Where د <d> connects to the previous letter, there will be a short “tooth.” Then the د will be written in a downward direction:  The same is true for ذ <ḏ>.
2. Where ر <r> connects to the previous letter, there will be no such tooth. Instead, you will see a smooth line before the ر glides downward:  The same is true for ز <z>.
3. Where و <w> connects to the previous letter, it will begin higher than د <d>. There should be a clearer, more rounded connection at the beginning as compared to a د <d>. The connection to the previous letter may also be at a higher angle: 

Of course, all three letters can and will appear in isolation. Moreover, in many manuscripts, ا <a> will also be written in such a way as to suggest an ر <r> or د <d>, for example:

الروف تيرا

الدوق تيرا

As a diagnostic, it is good to scan the first page of any new manuscript for each of these letters or their variants: ا <a>, ر <r>, د <d>, و <w>. This will help you “calibrate” yourself and anticipate how the scribe wrote each one.

Final/Medial	Initial/Isolated	Sound	Description
د	د	d	voiced <i>d</i> as in “made it”
كلد	مقصود		
كلد	مقصود		
ذ	ذ	ž	English <i>z</i> ; (in Arabic, <i>th</i> as in “bother”)
مذكور	ذو		
مذكور	ذو		
ر	ر	r	trilled or tapped <i>r</i>
كر	لار		
كر	لار		
ز	ز	z*	English <i>z</i>
عزم سيز	ز		
عزم سيز	ز		
ژ	ژ	ž*	zh: French <i>j</i> as in “je suis”

Final/Medial	Initial/Isolated	Sound	Description
	ز		
و	و	w	English v
		u	English “oo”
		o	English “oh”
		ü	Similar to the <i>u</i> in <i>beauty</i> ; see notes below
		ö	Similar to <i>yr</i> in “ <i>Myrtle</i> ”; see notes below
		ū	Long “oo” sound
توغلوқ	فزو		
توغلوқ	مزو		

ذ <z>: The letter ذ <z> is often confused or replaced with the more common letter ز <z>. They share the same pronunciation in Chaghatay and look similar.

ژ <z>: The letter ژ <z> appears very, very rarely in manuscripts. It is usually used to write a loanword from Russian or French. In very late manuscripts, it represents a sound in some dialects of Turkic, particularly Taranchi, where ژ <z> sometimes begins words.

و: The letter و <w> represents several different but related sounds. In Arabic, it stood for *w* and a long *u* sound, both of which are made with rounded lips. In Persian, it also represents an *o*. Chaghatay has a much wider range of these *rounded* vowel sounds—*u*, *ü*, *o*, *ö*—along with *w*, which is pronounced like *v*.

u sounds like the English “oo.” To make *ü*, first say “ee” with your lips stretched wide. While making this “ee” sound, draw your lips together into the round form to make “oo.” Similarly, for *ö*, make an “oh” sound. Then combine “ee” and “oh” to make a sort of “errr.”

Fortunately, context will usually tell you how this letter is pronounced, and so will your knowledge of vocabulary. (Note that in Chaghatay, *o* and *ö* are only found in the first syllable of a word.)

وا <wa>: The combination وا <wā>, when it follows a consonant, is mainly used for Persian words. The most common are the words خواه *hʷāh* and خواجه *hʷāja*, the latter often written in English as “*khwaja*” or “*khoja*.” This combination was apparently pronounced [o] in Chaghatay. This fact led to some confusion in very late manuscripts, where a regular و [o] in a Turkic word is sometimes rendered instead as وا [wā], for example بوالدی *bʷāldi* instead of بولدی *boldi*.

س، ش s, š

The letters س <s> and ش <š> are simply variations on each other—one has no dots, the other has three.

Final	Medial	Initial	Isolated	Sound	Description
س	س	س	س	s	English voiceless s as in “simper”
یونس	بولسا	سيز	لاس		
پونس	بوسا	سيز	لاس		
ش	ش	ش	ش	š	English sh as in “shower”
یش	فشته	شهر	ش		
یش	فشته	شهر	ش		

As you can see, these letters are often written without their three “teeth,” but in a straight line instead.

س <s> is often written with a small teardrop shape underneath it.



The dots of ش <š> are often written together in a cluster or triangle shape. Alternatively, the bottom two dots of the triangle can be written in a short line with the third dot on top.

ص، ض، ط، ظ، ز، ژ، ت، س

All of these letters represent Arabic sounds that are not found in Chaghatay. They are pronounced [s, z, t, z], respectively. However, their visual difference from س <s>, ز <z>, and ت <t> is meaningful in the context of written Chaghatay. It was very important to reproduce Arabic correctly, as it was spelled in the Quran and other Arabic texts, rather than phonetically according to local pronunciation.

Later, Chaghatay used these letters to make other distinctions. Two homophones could be written differently: ات *at* and آت *āt*, for example. Loanwords could be written using these letters, as well, along with another Arabic letter: ذ <z>. That spelling showed that they were foreign words: ذونکتونک *žon̄ton̄*, تیطی *tīṭay*, and so on.

These letters share a basic form. For the isolated form of ض <z>:

Step Two: Write the dot.	Step One: Write the line from left to right, and then down and over . . .
	

When the connecting forms are written, they do not continue directly from the right. Instead, the scribe picks up the pen and then writes the rounded part from left to right. Look at where ح meets ض in حضار:



In many manuscripts, however, the scribe crosses the line underneath the letter and makes a closed loop instead.

The upright part of ط <ṭ> and ظ <ẓ> is a single stroke, written from top to bottom. See the example of خط [ḥaṭ]:

Step Two: Write the upright stroke along with the dots.	Step One: Write the line from left to right, and then down and over . . .

You can see this clearly from how مصطفى *Muṣṭafā* is written here:

Final	Medial	Initial	Isolated	Sound	Description
ص	ص	ص	ص	ṣ	English <i>s</i> as in “simpler”; (in Arabic, a pharyngealized <i>s</i>)
جص	مقصود	صلا	خلاص		
جصل	مقصو	صلا	فلاص		
ض	ض	ض	ض	ẓ	English <i>z</i> ; (in Arabic, a pharyngealized <i>d</i> ; in Persian, <i>z</i>)
قض	فضل	ضا	ض		

Final	Medial	Initial	Isolated	Sound	Description
ليغ	قيلغالى	توغلوق	اولوغ		
لېغ	تېلغاي	توغلوق	اولوغ		
ف	ف	ف	ف	f	English <i>f</i>
				p̣	Commonly, a voiceless, unaspirated <i>p</i>
كشف	عفو	فزو	ف		
كش	عفو	مزو	ف		
ق	ق	ق	ق	q	a uvular stop, like a <i>k</i> formed around the uvula
تعلق	مقصود	قيليب	ق		
نعلق	مقصو	تيليب	ق		

<’>: This letter ع <’> marks the voiced pharyngeal fricative ‘*ayn* in Arabic. It has no clear equivalent in Chaghatay pronunciation.

<f> or <p̣>: ف is often used to represent the sound [p]. In these instances, the letter is transliterated <p̣>, with an overdot resembling the overdot of ف. The learner may have to look up a word like فوتقى in the dictionary under پوتقى or بوتقى.

<g> and <q>: These two sounds are formed in the same place in the back of the mouth. In speech, and so in vernacular writing, they are often interchangeable, especially at the end of a word, for example, اونداق [undaq] vs. اونداغ [undağ].


ك، گ، ڭ، نک، گ، k, g, ŋ

All of these letters are variants of ك <k>. Feel where you make a “k” sound: it’s in the middle of the roof of your mouth. گ <g> and ڭ <ŋ> are made in the same place.

The letter ك <k> is actually written with two strokes: first the base, and then the top stroke.

Step Two: Add the top stroke along with any dots in the word.	Step One: First write the bottom part . . .
كيت	لب

Final	Medial	Initial	Isolated			Sound	Description
ك	ڪ	ك	ك / ك			k	voiceless, unaspirated [k]
						g	voiced [g] as in English eggs.
بيک	يکا	کلد	ک	ك	ک		
بيک	يکا	کلد	ک	ك	ک		
گ	گ	گ	گ			g	voiced [g] as in English eggs.
ليگ	ينگی	گف					
ليگ	ينگی	گف					
نک	نک	نک	نک			ŋ	ng as in “sing,” but never with a g following; like English “singer”
نينک	منکا	يونکنی	نک				
نک	منکا	يونکنی	نک				

ک <k>: The letter ک <k> is very common, especially at the end of words, and so it is often written in a hurried or abbreviated way:  You can see how the first part was written on the bottom. The scribe then drew their pen upward and then down for the top stroke.

گ <g>: This letter is fairly rare in manuscripts until late. Scribes used ک instead. Another variation of گ <g> is گ.

نک <ŋ>: The sound [ŋ] is usually represented by the combination of two letters, ن <n> + ک <k>, into نک <nk>. In Modern Uyghur, it has been simplified to a single letter ك, and you may see similar letters in Chaghatay, especially in printed books and newspapers. Some texts, usually from the western end of Central Asia, will simply use a ك for [ŋ]. There are also a wide range of shorthand ways to write نک—see the examples at the end of this chapter.

m م

Final	Medial	Initial	Isolated	Sound	Description
م	م	م	م	m	English <i>m</i>
يم	طمع	من	عزم		
ميم	طمع	من	عزم		

h, at, ä ه

Final	Medial	Initial		Isolated	Sound	Description
ه	هـ / هـ	هـ / هـ		ه	h	English <i>h</i>
يغه	بها	هر	هنك	ه		
يغو	بها	هر	هنك	ه		Note the small teardrop shape underneath
ة / آ		none		ة	at	
		none		الصلوة		
		none		الصلوة		
ه		none		ه	ä, a	The letter form is the same as <h> above, but when it is pronounced as a vowel, it does not connect to the left.
غه		none		بره		
عمر		none		بره		

The basic letter form ه has a number of different uses, which can be very confusing. In Arabic, this letter was basically a [h] sound. The forms you see in the first line show ه when it acts

like a consonant [h]: it changes shape depending on its position and connects to either side. Fortunately, this form is actually relatively uncommon in Chaghatay, and it is graphically very distinct.

At the end of an Arabic word, **ة** (with two dots) indicates a final [t]. This has to do with Arabic grammar. Simply put, some words end with a soft [h] sound, which is shown with **ه**. When grammatical endings are added to the word, this sound can then be pronounced as [t], written with two dots as **ة**. This is called *tā' marbuta*.

In Persian, this final **ه** came to be used for an [a] sound at the end of a word. Chaghatay uses it for the same purpose. For example, **غہ** is pronounced [ğa], not [ğah]. While [a, ä] **ه** is almost always “word-final” in Chaghatay, occurring at the end of a word, there are some exceptions where it is used in the middle of a word, for example, **بہ جین** *Bājin* “Beijing.”

ی/i/e ی

The letter **ی** <y> is written similarly to the first group of letters—**ب پ ت ث** <b p t ṡ>. In many ways, it looks like a **ب**, but with two dots instead of one. The difference is in the final and isolated forms, which are shaped differently. In Chaghatay, the final and isolated forms generally have no dots.

Final	Medial		Initial	Isolated	Sound	Description
ی/ے	یہ		یہ	ی/یہ	y	English y
					i	English <i>ih</i> as in “mixer”
					ī	English <i>ee</i> as in “meany”
					e	English <i>eh</i> as in “met”
					ä	English <i>a</i> as in “cat”
نی	قیلیب	سیز	یلا	ی		
نہ	قیلب	سیر	یلا	ک		
ئ	none				à	English <i>ah</i> , called <i>alef maksura</i> ; only found at the end of certain Arabic words
ی	none					
لی	none					

ی <à>: This **ی**, usually [y] or [i], represents the sound [a] at the end of certain Arabic words, for example, **موسی** *Mūsà* “Moses” or **عیسی** *ʿIsà* “Jesus.” In these cases, it is transliterated as [à] to make the distinction clear. **ی** <à> is sometimes marked with a small **ا** [a] above it.

Hamza ء

Final	Medial	Initial	Isolated	Sound	Description
ء	ء	ء	ء	ʾ	a glottal stop, or brief hiatus of sound
سايه	مسئله	اٲيل	بهاء		
سايه	مسئله	اٲيل	بهاء		

ء <'>: This is called the *hamza*. It usually represents a glottal stop. To make a glottal stop, say these words in a stereotypical Cockney English accent: “bottle” (boh-’oo) or “city” (sih-’ee). Or, try making the sound of a petulant child saying “no it isn’t”: “nuh-uh!” The glottal stop is that hiatus of sound in between the vowels.

The *hamza* appears in limited contexts in Chaghatay, and when it does, it is often placed in unexpected locations. The Arabic word تأمیل *ta’ mīl*, for example, often has its *hamza* on top of the ٲ. In Chaghatay, however, a scribe might write تاءمیل, or leave out the *hamza* entirely تامل, or mistake the glottal stop for a pharyngeal fricative تعمیل *ta’ mīl*.

The *hamza* can also appear at the end of a word, if that word ends in a vowel. This indicates the addition of an *ezafe* (10.3) linking two words together.

Diacritics

Rarely, a scribe is kind enough to mark the short vowels with Arabic diacritics. These little marks go above or below the consonant they follow. (Note that Chaghatay does not use the full range invented for Arabic, except when a special word or passage is actually in Arabic!)

Sound	Name	Examples
a, ă	<i>maddah</i>	آش aš َو wă شہر šahr قند qand مَن män دَوْلَت dawlat تِیْطِی tīṭay
i, e	<i>kasra</i>	قَاضِی qāzī اِٲ it مِهر mehr
u, o, ū	<i>damma</i>	فُت püt بُو boy بُت but قُل qul
<i>Other diacritics:</i>		
(no vowel)	<i>sukun</i>	قَلَم qalam جَمْعَه jam‘ah
(double consonants, often combined with vowels)	<i>šadda</i>	قُبَّه qubba نَچَه näččä کَٲی kătti حَد hadd
-n (an adverbial ending)	<i>fathatan</i>	مَثَلًا maṣalan نِسْبَه nisbatan

Examples:

بُزْرُوکوار	يَتِيلار	دُلْدُل
بُزْرُوکوار	يَتِيلار	دُلْدُل
<i>buzrukwar</i>	<i>yättilar</i>	<i>duldul</i>
شَهَر	زَمَزَمَه	جَبَلَا
شَهَر	زَمَزَمَه	جَبَلَا
<i>šahri</i>	<i>zamzama</i>	<i>jabalan</i>

Common Combinations




The name of God الله Allah is written in a special way in Arabic, Persian, and therefore also in Chaghatay.

الله	الله
الله	الله


Because of the grammar of Chaghatay, certain other letter combinations are very, very common. Scribes often abbreviate these letter combinations or write them in a way that may be difficult to understand at first. Here are some of the most common ones:

كان	كلكان
كان	كلكان

The suffix *-gān/-kān* marks the Past Participle (8.4.1).

		
نینک	نینک	نینک

The suffix *-niŋ* marks the genitive case (3.3.5).







لیک

The suffix *-lik* has a number of uses (7.6).

Special Rules about Joining Letters Together

The general rule of writing is that every letter of a word that can be joined to its adjacent letters should be joined.


Of course, there are exceptions:

1. Some Arabic words end in a  pronounced as [a] (transliterated as <ā>). This should not be joined to anything that follows it, for example, خودای تعالیٰ *hūdā-ye ta 'ālāgā*.
2. Two adjacent  s should not be joined to each other, for example, قول لوق *qulluq*.
3. When the letter  represents a vowel [a] or [ā], it is not joined to any following letter, for example, دیوانه که *dīwānagā*.
4. When the letter  represents a consonant [h],  can only join to the following letter if that letter is a vowel, for example, گناهیمیز *gunāhimiz*, but گناه کار *gunāhkār*.
5. Suffixes are often written separately from their stem words, but it is difficult to predict when. Suffixes attached to nouns are more frequently separate, while those attached to verbs are generally joined.

In short, it is difficult to know how a scribe will write a word. Fortunately, there is almost always a small but clear gap between one word and the next.

Vowels: Length and Harmony

Chaghatay's vowels—*a*, *ā*, *i*, *u*, *o*, *ū*, *ö*, and *e*—can all be represented through the use of full letters.

At the beginning of a word, the letter  [a] always precedes any vowel. Thus:

ا or آ	ای	او
a	i, e	u, o, ü, ö

In Turkic words, we need to mark whether or not the vowel is front (ä, ü, ö) or back (a, u, o).

“Back” vowels are made with the back of the mouth open: *a* sounds like English “ah,” *u* like English “oo,” and *o* like English “oh.”

“Front” vowels are made in the front of the mouth: *ä* sounds like the [a] in “cat.” *ü* sounds like the vowel at the end of “eww.” To approximate it, say “eee,” then draw your lips together into the shape of an “oo.” *ö* is difficult to describe in text, but in a pinch, you can use the vowel in “fern.” A closer approximation: say “ohhhh,” then stick your lips out while moving the front part of your tongue forward.

You can determine if a vowel is “front” or “back” from a dictionary. It is not necessarily the case that certain consonants mark a vowel as “front” or “back.”

تام <i>tam</i>	کوپ <i>köp</i>	بار <i>bar</i>	ایت <i>it</i>	کیم <i>kim</i>	توف <i>top</i>
اتا <i>ata</i>	ایکی <i>ikki</i>	قول <i>qol</i>	کاشغر <i>Kašgär</i>	بلوت <i>bulut</i>	اولوب <i>ölüp</i>

Turkic words do not natively possess a contrast in length; that is, there is no distinction between [a] and [ā]. Therefore, we generally assume that any vowels are “short” and transliterate them as such, for example, *اياغ* *ayağ*, not *ayāğ*.

In this textbook, I have preserved the vowel length distinctions in Arabic and Persian words, since these distinctions are meaningful in those languages, and Central Asian writers were likely to be aware of them.

Chaghatay Phonology

Just what were the vowels in Chaghatay, anyway? In all honesty, it is not critical for you to master the subtleties of Chaghatay phonology. This is, after all, a reading language. Nevertheless, if you are curious or object to the conventions used in this book, read on.

Some students may be familiar with the vowel harmony system of Turkish. Turkish presents a neat contrast between “front” and “back” vowels:

Front	e	i	ö	ü
Back	a	ı	o	u

In any given word in Turkish, one is taught, all of the vowels must be from the “front” row or the “back” row. That means that all of the vowel sounds in a word will be made in roughly the same place, for example, *dönecek* versus *donacak*.

For some time, scholars assumed that Chaghatay had a similar vowel harmony system, with only a small difference in how we transcribed it:¹

Front	ä	i	ö	ü	e
Back	a	ĩ	o	u	

There are two odd things about this system: first, we cannot actually tell from the way Chaghatay is written whether or not there was a difference between front [i] and back [ĩ]. Second, it contains a “neutral” vowel [e] that can be either front or back. Eckmann noted that [e] only appeared as the first vowel in a word.

In similar Turkic vowel systems, we find that [e] appears only in the first syllable of a word, and that there is no clear contrast between [ĩ] and [i]. I will spare you the details, but given that [ĩ] and [i] are written the same way, we can understand the Chaghatay vowel system like this:

Front	ä	ö	ü	i, e
Back	a	o	u	

For these reasons, this textbook transliterates all [i] sounds as [i]. At the very least, getting rid of the written distinction between [i] and [ĩ] will help us focus on learning the language instead of puzzling through the phonology.

Learning and Practicing the Alphabet

The best way to learn the alphabet is to use it. To start, work on transliterating the Arabo-Persian alphabet to the Latin alphabet and *vice versa*.

Exercise 1: Transliterate from Arabo-Persian to Latin Alphabet

All of the vowels are written out. Don’t worry about getting the quality of the vowels just right! *Tip:* Try sounding the words out loud.

- | | |
|---------|----|
| بو | 1. |
| چاغ | 2. |
| قات | 3. |
| توپ | 4. |
| ظالیم | 5. |
| چاغاتای | 6. |

¹ Eckmann, *Chagatay Manual*, 27.

- | | |
|---------|-----|
| چینگیس | 7. |
| خان | 8. |
| اورفا | 9. |
| بهجین | 10. |
| روح | 11. |
| قومول | 12. |
| طورفان | 13. |
| اورومچی | 14. |
| غولجه | 15. |

Exercise 2: Transliterate from Arabo-Persian to Latin Alphabet

Some of the vowels are written out, others are not. Don't worry about getting the quality of the vowels just right!

- | | |
|---------------|-----|
| بَلا | 1. |
| قُتْ | 2. |
| پَر | 3. |
| کاشغَر | 4. |
| اُسْتون آرئُچ | 5. |
| حُقند | 6. |
| کِتَاب | 7. |
| قَوْم | 8. |
| گَنسُو | 9. |
| لَنجُو | 10. |
| بَن | 11. |
| بُلْبُل | 12. |
| باورچی | 13. |
| مَذکورَه | 14. |
| حُتَن | 15. |

Exercise 3: Transliterate Latin to Arabo-Persian Alphabet

- | | |
|---------|-----|
| at | 1. |
| bowa | 2. |
| čay | 3. |
| ikki | 4. |
| müšük | 5. |
| ğam | 6. |
| tola | 7. |
| ṭilla | 8. |
| balalar | 9. |
| šāḡyū | 10. |
| kelāmān | 11. |
| baradur | 12. |
| buthāna | 13. |
| počta | 14. |
| rassām | 15. |

Chapter 1

Basic Word Order and Copular Sentences

1.1 Introduction

The simplest sentences in a Chaghatay text tell you “X is Y.” These indicate that thing X has the quality of Y, as in “tea is tasty,” or that thing A is equivalent to thing B, as in “pepper is medicine.” We could also express the contrary: “tea is *not* tasty,” “pepper is *not* medicine.” You could do the same in the plural, although we aren’t going to study that just yet: “cows are pretty.”

Once we have learned this simple sentence, it will be easy to add more adjectives to the things and describe them vividly. We will learn that “green tea is expensive” or that “black pepper is not good medicine,” and that many people think “red meat is tasty.”

1.2 Word Order

Chaghatay, like all other Turkic languages, puts the verb at the end of the sentence. Where in English we say “The cat *is* pretty,” in Chaghatay, they say, “The cat pretty *is*.” In English, we say that “Johan *went* to the store”; in Chaghatay, they say, “Johan to the store *went*.”

This is called SOV word order: Subject-Object-Verb.

The subject goes at the start of the sentence, and the corresponding verb at the end. If there is an object, it goes in the middle. Of course, it’s going to get more complicated later on, but this is the basic rule.

1.3 Copular Sentences: X Is Y. B Is Not C

1.3.1 دور *dur*

The Chaghatay verb for “to be”—which goes at the *end* of the sentence—is *dur* دور “is/are.” The formula is: X Y *dur*. “X is Y.”

دور *dur* is attached to the final word of the sentence, like a suffix. However, as you will see in the examples that follow, it is often written without connecting it to that word.

موز قاتيق دور

muz qattiq dur

(The) ice is hard.

قنداق دور

qand aq dur

(The) sugar is white.

توز اچيق دور

tuz aččiq dur

(The) salt is bitter.

2 Basic Word Order and Copular Sentences

موز ساوق دور <i>muz sawuq dur</i> (The) ice is cold.	قند شیرین دور <i>qand širin dur</i> (The) sugar is sweet.	چای ایسیق دور <i>čay issiq dur</i> (The) tea is hot.
چای تاتلیق دور <i>čay tatliq dur</i> (The) tea is tasty.	قند و چای قیمت دور <i>qand wä čay qimmät dur</i> (The) sugar and tea are expensive.	نان و سوت آرزان دور <i>nan wä süit ärzan dur</i> (The) bread and milk are cheap.
میوه قند دور <i>mewä qand dur</i> (The) fruit is sugar.	شورپا گوشت و توز دور <i>šorpa göšt wä tuz dur</i> (The) soup is meat and salt.	قتق اق سوت دور <i>qetiq aq süit dur</i> (The) yogurt is white milk.

As you can see, *dur* can be used where X is a noun and Y is either a noun or an adjective. In this case, the adjectives are called “predicate adjectives.”

You can also tell that there is no word for “the”—the definite article—in Chaghatay. We will see one way of expressing “the” in 3.3.4, but it will apply only under certain circumstances.

1.3.2 ایماس *emäs*

The opposite of *dur* is *emäs* ایماس (or *ermäs* ایرماس) “is not/are not.” Usually this appears alone, and sometimes in combination with *dur*: *emäs dur* ایماس دور.

emäs ایماس works just like دور *dur*: it goes at the end of the sentence. X Y *emäs* “X is not Y.”

موز ایسیق ایماس <i>muz issiq emäs</i> (The) ice is not hot.	قند اچیق ایماس دور <i>qand aččiq emäs dur</i> (The) sugar is not bitter.	توز شیرین ایماس <i>tuz širin emäs</i> (The) salt is not sweet.
موز تاتلیق ایماس دور <i>muz tatliq emäs dur</i> (The) ice is not tasty.	قند آرزان ایماس <i>qand ärzan emäs</i> (The) sugar is not cheap.	چای ساوق ایماس دور <i>čay sawuq emäs dur</i> (The) tea is not cold.
قند میوه ایماس <i>qand mewä emäs</i> (The) sugar is not fruit.	شورپا گوشت و توز ایماس دور <i>šorpa göšt wä tuz dur</i> (The) soup is not meat and salt.	قیزیل گوشت اش ایماس دور <i>qizil göšt aš emäsdur</i> (The) red meat is not rice.

دارو آرزان ایماس قیمت‌دور

Dārū ārzan emäs, qimmät dur!

Medicine is not cheap, it is expensive!

مرچ قزل ایماس کوک‌دور

Murč qizil emäs, kök dur.

(The) pepper is not red, it is green.

اش ساوق ایماس ایسیق‌دور

Aş sawuq emäs, issiq dur.

(The) food is not cold, it is hot.

1.4 Attributive Adjectives

Sometimes we encounter an adjective as part of a “to be” phrase: *süt aq dur* “Milk is *white*.” Sometimes, however, it also modifies a noun directly after it: *aq süt* “*white* milk.” Then we can take this phrase and put it in a sentence: *Aq süt tatliq dur.* “The *white* milk is tasty.” or *Aččiq dārū yahši dārū emäs.* “*Bitter* medicine is not *good* medicine.”

اق قتیق

aq qetiq

white yogurt

قیزیل مرچ

qizil murč

red pepper

شیرین قند

şirin qand

sweet sugar

قیزیل رنگ و اق رنگ

qizil raŋ wā aq raŋ

red color and white color

اق سوت ارزان‌دور

Aq süt ārzan dur.

(The) white milk is cheap.

ایسیق چای تاتلیق‌دور

Issiq čay tatliq dur.

(The) hot tea is tasty.

قرا چای و کوک چای
یخشی‌دور*Qara čay wā kök čay yahši dur.*

Black tea and green tea are good.

قیزیل میوه قیمت ایرماس

Qizil mewā qimmät ermäs.

(The) red fruit is not expensive.

اق قند و قرا چای یخشی دارو
ایماس‌دور*Aq qand wā qara čay yahši dārū emäs dur.*

White sugar and black tea are not good medicine.

Vocabulary

Chaghatay	Transliteration	Definition
نان	nan	N. bread
توز	tuz	N. salt
قند	qand	N. sugar
چای	čay	N. tea

4 Basic Word Order and Copular Sentences

Chaghatay	Transliteration	Definition
موز	muz	N. ice
سوت	süt	N. milk
اش	aš	N. rice
شوربا	šorpa	N. soup
مُرچ	murč	N. pepper
کوشت	göšt	N. meat
میوه	mewä	N. fruit
تاتلیق	tatliq	Adj. tasty
یخشی	yaḷši	Adj. good
شیرین	širin	Adj. sweet
قرا	qara	Adj. black
ایماس	emäs	V. “is/are not”
اق	aq	Adj. white
قیمت	qimmät	Adj. expensive
ارزان/آرزان	ärzan	Adj. cheap
قاتیق	qattiq	Adj. hard
اچیق	aččiq	Adj. bitter, spicy
و	wä	Conj. and
دارو	dārū	N. medicine
رنک	rāṇ	N. color
پُل	pul	N. money
فتق	qetiq	N. yogurt
قزل (قیزیل)	qizil	Adj. red
ایسّیق	issiq	Adj. hot
ساق	sawuq	Adj. cold
ینکی	yeŋi	Adj. new
کوک	kök	Adj. blue/green
دور	dur	V. “is/are”

Exercises

Exercise 1

Read, transliterate, and translate into English. There is no punctuation in Chaghatay, so you will have to figure out for yourself where each sentence begins and ends.

Tip: You will have noticed that the sentences in this chapter tend to end in either دور or ایماس.

موز ساوقدور قند شیریندور چای ایسیقدور گوشت قزل ایماسدور مرچ تاتلیقدور نان قیمت
ایماسدور یاخشی چای قیمتدور دارو ارزان ایماس چای و شورپا ایسیقدور میوه و موز اچیق
ایرماس ینکی قتیق اق رنکدور قاتیق گوشت یخشی ایماس نان پُلدور پُل یخشیدور قتیق شورپا
ایرماسدور قیزیل چای و میوه تاتلیقدور موز ساوقدور ایسیق ایماس اش اقدور قیزیل ایماس توز
قیمتدور ارزان ایماس نان و توز دارو ایماسدور اشدور یخشی قتیق شیرین ایماسدور اچیقدور

Exercise 2

Can you translate these phrases into Chaghatay?

Salt is expensive.

Tea is tasty.

Meat and bread are good.

Milk is not cheap.

Ice is not hot. It is cold.

The yogurt is bitter.

Good yogurt is not sweet.

Soup and pepper are good medicine.

Chapter 2

Existence

2.1 Introduction

We have learned “X is Y”; now we will learn “there exists X.”

This point is often difficult for students to understand, so let us make the difference very clear. In chapter 1, we looked at sentences like کۆک چای یخشی‌دور *Kök çay yahşidur* “Green tea is good.” This use of *dur* shows that (in one person’s opinion) green tea has the quality of being tasty. Similarly, we could read بوقا دوست ایماس *Buqa dost emäs* “A bull is not a friend.”

In this chapter, we will look instead at “there is X” and “there are Xs” in the sense of “there exists X.” A sentence like چای بار *Çay bar* “There is tea” tells us that we have tea, but it says nothing about the quality of that tea. چونک بوقا بار *Çon buqa bar* “There is a big bull” simply says that there is a large bull in the room, or in the field, or somewhere.

2.2 و *wä* “and”

The conjunction و *wä* can be used to put two nouns together. It is only rarely used to join sentences together. (We will learn how sentences are joined in 7.8.1.)

نان و چای	کچیک خوراز و چونک اناک	ایر و مظلوم
<i>nan wä çay</i>	<i>kičik ħoraz wä çon inäk</i>	<i>er wä mazlūm</i>
bread and tea	little rooster and big cow	man and woman

2.3 Existence: There Is X. There Is No Y

2.3.1 بار *bar*

Chaghatay indicates the existence of a thing with a special verb, بار *bar* “there is,” meaning “there exists.” Sometimes you will see the more emphatic باردور *bar dur*.

Take, for example, the sentence پۇل بار *pul bar*. Depending on context, we could interpret this “There is money.” “I have money.” “Money exists.” “There exists money.”

قتق بار	آرزان دارو بار	قزل کوشت باردور
<i>qetiq bar</i>	<i>ärzan dārū bar</i>	<i>qizil göšt bardur</i>
There is yogurt.	There is cheap medicine.	There is red meat!

چونک اینک بار <i>Čoŋ ināk bar.</i> There is a large cow.	مظلوم کشی بار <i>Mažlūm kiši bar.</i> There is a woman.	کچیک بلا باردور <i>Kičik bala bardur.</i> There is a small child!
بر آدم بار <i>bir ādam bar</i> Someone is there.	چونک بوقا و بر خوراز بار <i>čoŋ buqa wā bir ħoraz bar</i> There are a large bull and a rooster.	قزل گوشت باردور <i>qizil göšt bardur</i> There is red meat!

2.3.2 یوق *yoq*

The opposite is یوق *yoq*: “there is no” or “there exists not.”

پُل یوق <i>Pul yoq.</i> There is no money.	ینکی میوه یوق <i>Yeni mewā yoq.</i> There is no new fruit.	ایسیق سو یوقدور <i>Issiq su yoqdur.</i> There is no hot water!
--	--	--

یوق *yoq* and ایماس *emās* mean very different things. Students often get them confused. Contrast these sentences:

گوشت یوق <i>Göšt yoq</i> There is no meat.	چای شیرین ایماس <i>Čay širin emās.</i> The tea is not sweet.	اوشبو اینک دوست ایماس <i>Ušbu ināk dost emās.</i> This cow here is not a friend.
میوه گوشت ایماس <i>Mewā göšt emās.</i> Fruit is not meat.	شیرین چای یوق <i>Širin čay yoq.</i> There is no sweet tea.	او اینکده دوست یوق <i>U inākdā dost yoq.</i> That cow has no friends (see 2.5).

2.4 Articles: This, That, The, One, Etc.

There are a number of different articles in Chaghatay: this, that, the, one, etc.

Again, *there is no word that simply means “the.”* We will look at expressing this “definiteness” in 3.3.4.

For now, you can learn these: بو *bu* “this”; اول *ul* (or *ol*) “that”; شو *šu* “this”; شول *šul* “this”; اوشبو *ušbu* “(just) this”; اوشول *ušul* “(just) that”; بر *bir* “one, a.”

You will notice that many of these words have a similar general meaning in English. The differences between the different articles are subtle and not always clear. However, we can observe some general guidelines:

- bu*: “this” in the more concrete sense, as when indicating an object near to oneself, for example, *بو مکيان* *bu makiyan* “this hen (here).”
- ul* (or *ol*): “that” in the more concrete sense, as when indicating an object far from oneself, for example, *اول کشي* *ul kiši* “that person (over there).”
- šu* or *šul*: “this” in the abstract sense, usually either (1) a concept or an idea or (2) something that the speaker has already been talking about. For example:

بو اوی دور شول اویده آدم بار

Bu öydur. Šul öydä adam bar.

This is a house. In this (aforementioned) house, there is a man.

ušbu: “(just) this,” or “this in particular.” This points to a very specific thing, perhaps one that is very close at hand, for example, *اوشبو کتاب* *ušbu kitāb* “this book (that you hold in your hands).”

ušul: “(just) that,” or “that in particular.” This points to the object of discourse, but one that is not close at hand, for example, *اوشول بلا* *ušul bala* “that child (of which I speak).”

bir: “one,” both as a number (“1”) and as an indefinite article (“a, an”), for example, *بر جانور* *bir jānwar* “an animal.”

If one of these words is missing before a noun, then that noun is indefinite, for example, *جانور* *jānwar* “an animal,” *بر جانور* *bir jānwar* “an animal,” *بو جانور* *bu jānwar* “this animal.”

2.5 Locative Case ده -*da*/-*dä* (Part One)

The Locative Case suffix ده -*da*/-*dä* indicates where something is (or where an action takes place), for example, *يولده* *yolda* “on the road.” It is written interchangeably as ده- or -دا. ده- is more common.

We will return to the Locative Case in 3.3.1. For now, just accept that it is sometimes pronounced -*da*, and sometimes -*dä*.

The Locative Case is often combined with *بار* and *يوق*, for example, *اوی ده* *öydä süit yoq* “There is no milk in the house.” This can also be used to express possession, for example, *مظلومه ایشاک بار* *mažlūmda išäk bar* “the woman has a donkey.”

اوی ده بلا بار <i>Öydä bala bar.</i>	بو اویده کشي يوق <i>Bu öydä kiši yoq.</i>	اوشول کتابده بر اینک بار <i>Ušul kitābda bir inäk bar.</i>
There is a child in the room.	There is no one (no person) in this house.	There is a cow in this book.

اول یرده ایر کشی باردور

Ul yärdä er kiši bardur.

There are men at that place!

کوشت اوشول یرده یوق

Göšt uşul yärdä yoq.

There is no meat at that place.

شول مظلومه بوقا یوق

*Şul mazlūmda buqa yoq.*This woman (we mentioned)
has no bull.

2.6 Subtleties of “There Is” and “There Is Not” vs. “X Is There” and “X Is Not There”

If the sentence is focused on the *place*, it will use بار *bar* and یوق *yoq*. If the sentence is focused on the thing or person that is or is not present, it will use دور *dur* and ایماس *emäs*.

That focus is usually expressed by which element comes first: the place or the person or thing. For example:

اول آدم و مظلوم کشی اوشبو یرده دور

Ul ādam wā mazlūm kiši uşbu yärdädur.

That man and woman are in this place right here.

توخته اویده

Tohta öydä.

Tohta is in a (the) house.

بو جانور بوقادور شول بوقا اویده ایماس

*Bu jānwar buqadur. Şul buqa öydä emäs.*This animal is a bull. This bull is not in the
house.

توخته بار

Tohta bar.

Tohta is around.

اوشبو کتابده توخته یوق

*Uşbu kitābda Tohta yoq.*There is no Tohta in this book./
Tohta is not in this book.

توخته اوشبو کتابده ایماس

Tohta uşbu kitābda emäs.

Tohta is not in this book.

Vocabulary

Chaghatay	Transliteration	Definition
یوق	yoq	V. “there is no”
اول	ul	Art. that
شو/شول	šu/şul	Art. this
بر	bir	Num. 1
کشی	kiši	N. person
دوست	dost	N. friend

Chaghatay	Transliteration	Definition
ایرکک	erkäk	Adj. male (person or animal)
ایر (کشی)	er (kiši)	N. man, husband
جانور	jānwar	N. animal
کچیک	kičik	Adj. small
مکیان	makiyan	N. hen
مظلوم (کشی)	mazlūm (kiši)	N. woman
کتاب	kitāb	N. book
بار	bar	V. “there is”
بو	bu	Art. this
اوشبو	ušbu	Art. this
تیشی	tiši	Adj. female (animal)
آدم	ādam	N. man, person
بلا	bala	N. child
بوقا	buqa	N. bull
خروس/خوراز	ħorus/ħoraz	N. rooster
اینک	inäk	N. cow
چونک	čonq	Adj. large
اوی	öy	N. house, room
یر	yär	N. place
توخته	Tohta	PN. a man’s name
قوزی	qozi	N. lamb

Exercises

Exercise 1: Read, Transliterate, and Translate into English

بر دوست بار اول ایرکشی دور بر کچیک مکیان بار خروس چونک دور بر مظلوم کشی و بر بلا بار ینکی شورا یوق دور پُل باردور بر کچیک جانور بار اول تیشی دور بو چونک جانور بار اول ایرکک دور بر یخشی آدم بار اول آدم ایرکشی دور رنک فزل دور میوه یوق اوی اقدور شول اویده بر آدم و بر مظلوم

کشی بار اوشول مظلوم کشی ده بلا یوق اویدا ایسیق چای و نان یوق شوربادا مرچ کوشت و اش بار اوشبو شوربا تاتلیق دور اچیق ایماس شول کوشت اینک ایماس مکین دور توخته بو کتاب ده ایماس توخته اول کتاب ده باردور توخته دا مظلوم کشی بار اوشول مظلوم کشی ده بر بلا بار شول بلاده خروس بار خروس اویده ایماس اوشبو یرده دور چونک اویده کتاب بار اول کتاب شول اویده ایماس دور اق اویده خوراز و مکین بار کوک چای یوق شورباده اش و کوشت بار سوت شورباده ایماس ایر کشی دا چای و نان یوق قند چایده سوت یوق

Exercise 2: Can You Translate These Phrases into Chaghatay?

There is a small child in the white house. This small child has a black hen. This child is not in this place (here).

There is sugar in this black tea.

There is no milk in this green tea right here. This green tea is tasty.

In this soup, there is meat, salt, and rice. It is tasty.

Tohta is not in that place (there). He is in this place (here).

There is a woman in the house. This woman has a husband. This woman and man have a small child.

Chapter 3

Plural, Palatal Harmony, and Case Endings

3.1 Introduction

This chapter introduces a number of absolutely critical suffixes. These include the plural, and then everything you need to say where something is or happens, where something comes from, where something is going, to whom something belongs, and to whom something happens. Fortunately, these are most of the suffixes you will need to attach to nouns in Chaghatay!

3.2 The Plural لار *-lar/-lär*

To make a noun plural, simply add the suffix *-lar* or *-lär*, both written لار (or لَر), to the end of the word. Why is the vowel sometimes an “a,” and sometimes an “ä”? Before reading further, see if you can compare these words and figure it out.

بلا <i>bala</i> child	بالار <i>balalar</i> children
يول <i>yol</i> road	يولار <i>yollar</i> roads
سوز <i>söz</i> word	سوزلار <i>sözlär</i> words
ایشاک <i>išäk</i> donkey	ایشاکلار <i>išäklär</i> donkeys

3.2.1 Palatal Harmony

Chaghatay exhibits a couple of different kind of *vowel harmony*. Broadly speaking, “vowel harmony” means that a vowel in a suffix changes according to the vowel in the word or suffix that precedes it. Here, we will tackle *palatal harmony* through the example of the plural suffix. Understanding harmony will help you pronounce the language correctly and thus aid you in puzzling through its intricacies.

The choice of *-lar* or *-lär* depends on the quality of the final vowel in the stem word. Chaghatay has “back” and “front” vowels. (See the introduction to writing for a discussion of these terms.) [a] is a back vowel, while [ä] is a front vowel.

1. If the last vowel in the stem is back [a, u, o], choose *-lar*.
2. If the last vowel in the stem is front [ä, ü, ö], choose *-lär*.
3. If the vowel is neither front nor back, but neutral (*i* or *e*), the plural suffix is probably *-lär*.
If the stem contains [q] or [ğ], which are formed in the back of the mouth, then the stem is more likely to sound “back,” so you would choose [a].

(Ultimately, however, no one knows, and no one is actually speaking the language.)

Back	a	u	o	i, e
Front	ä	ü	ö	

Look at the examples above once again. Now pause and think, what would be the plural suffixes for the following words?: *öy, kala, müšük, it, qiz, ton*.

It can be more difficult to tell if a non-Turkic word should have a front suffix or a back suffix, *-lar* or *-lär*. Following the tendencies of Modern Uyghur, which is similar in phonology to later Chaghatay, we might assume that a long vowel [ā, ī, ū] tends to be interpreted as “back,” while a short vowel [a, i, u] sounds “front.” Thus, *مظلوملار mazlūmlar* “women,” but *دروازهلار darwāzalār* “gates.”

3.3 Case Endings

We inflect nouns by adding simple suffixes to them. Most of them, like *-lar/-lär*, are susceptible to vowel harmony. If a noun is pluralized, the case ending always comes after the *-lar* suffix.

3.3.1 Locative Case *-da/-dä* ۵د-

We discussed the Locative Case *-da/-dä* ۵د- in 2.5. Now, however, you understand why the pronunciation of this suffix varies.

There is another trick: following a *voiceless consonant*, you will sometimes find this suffix written *ته* [ta/tä] or (rarely) *تا* [ta/tä], for example, *bašta* *باشته* “on the head.” The voiceless consonants in Chaghatay are [پ p, ف f, ت t, س s, ش š, ث ṡ, ص ṣ, ط ṭ, چ č, ح ḥ, ک k, خ ḫ, ق q, ۵ h].

Let’s learn a verb to go with the Locative Case, *اولتور- oltur-* “to sit.” Right now, we will learn only one form of this verb, *اولتورادور olturadur* “he/she/it sits.”

توخته بو یرده اولتورادور

Tohta bu yärdä olturadur

Tohta sits here.

اوشول بالالار اویده اولتورادور

Uşul balalar öydä olturadur.

Those children sit at home.

3.3.2 Ablative Case -din (or -dan/-dän) دین-

The Ablative Case suffix دین indicates movement or action away from something, for example, بازاردین *bazardin* “from the market.” In Chaghatay, you will also find the suffix written دان or occasionally دهن, pronounced -dan/-dän, or دن, pronounced -din or -dan/-dän.

Following a *voiceless consonant*, you will sometimes find this suffix written with a ت [t], for example, ایرکک تین *erkäktin* “from a man.”

Let’s learn a verb that uses the Ablative Case, کل- *käl-/kel-* “to come.” Right now, we will learn only one form of this verb, کلادور *kelädur* “he/she/it comes.”

پیغمبر عربستان دین کلادور

Payğambar ‘Arabistāndin kelädur

A (the) prophet comes from Arabia.

اوشبو مظلوم کشی بازاردین کلادور

Uşbu mazlûm kişi bazārdin kelädur

This woman is coming from the market.

The Ablative Case can also indicate the origin of a thing.

بزاردین میوه الادور

Bazārdin mewā aladur

She gets fruit from the market.

بو پادشاه عربستان دین

Bu pādīšāh ‘Arabistāndin.

This king is from Arabia.

The Ablative Case can show that an action only affects *some* of something. This second usage is called the “partitive”—it indicates that only *part* of a thing has been taken or consumed.

قوی لاردین سویدوق

Qoylardin soyduq.

We slaughtered some of the sheep.

اوتون دین الادور

Otundin aladur

He takes some of the firewood.

3.3.3 Dative Case -ğa/-gä/-qa/-kä که -غه-

The Dative Case indicates movement or action toward or for the benefit of something, for example, مکیان غه *makiyangä* “to the chicken” or ایشک که *işäkkä* “for the donkey.”

Following a *voiceless consonant*, you will sometimes find this suffix written with a ق [q], for example, دوست قه *dostqa* “to a friend.” Some texts contrast voiceless ک [k] with voiced گ [g]. While the most common suffix, regardless of vowel harmony or consonant harmony, is غه, be on the lookout for: که. The scribe’s choice of written suffix may have

no relationship to how it would sound when spoken out loud. That is, someone might have said *išäkkä* “to the cow” out loud, but written down ایشاکغه *išäkğä*.

Let’s learn a verb to go with the Dative Case, -بر *bär-/ber-* “to give.” Right now, we will learn only one form of this verb, برادور *berädur* “he/she/it gives.”

آطغه اوت برادور

Aṭğa ot berädur

She gives the horse some hay.

قوزی لارغه بوغاز برادور

Qozılarğa boğaz berädur

She gives the lambs some fodder.

بالارغه اش برادور

Balalarğa aš berädur

He gives children rice.

اول آدم مظلوم کشی که پُل برادور

Ul ādam mazlūm kišigā pul berädur

That man gives money to a woman.

3.3.4 Accusative Case -ni نی-

The Accusative Case suffix -ni نی marks *direct objects*, but *only when they are definite*. A “direct object” is the thing that an action affects: In the sentence “The donkey kicks the sheep,” “the sheep” is the direct object of “kicks.” In the sentence “A king takes some horses,” “some horses” is the direct object of “takes.” “The sheep” is *definite* because it is a specific thing; “some horses” is *indefinite* because it indicates a nonspecific thing.

We will illustrate this with a new verb, -سوی *soy-* “to slaughter,” in the form سويادور *soyadur* “he/she/it slaughters.” Contrast:

قوی سويادور

Qoy soyadur

He slaughters *a* sheep.

قوی نی سويادور

Qoyni soyadur

He slaughters *the* sheep.

In either case, a sheep is the direct object of the verb *soy-* “to slaughter.” On the left, however, there is no Accusative suffix—we only slaughtered *a* sheep. On the right, قوی *qoy* is marked with نی -ni—we slaughtered *the* sheep.

“The sheep” is either a sheep mentioned previously in the text, or else it is somehow specific in the eyes of the speaker. Perhaps it was the family’s only sheep: “(After falling into crushing poverty), we slaughtered *the* sheep.”

Proper nouns also take the Accusative suffix. This is because a named person or thing is obviously quite singular.

3.3.5 Genitive Case -نینک -niñ and the Possessive Suffix -ی/-سی -i/-si

The Genitive Case suffix -نینک -niñ shows that one noun possesses another.

In the third person (he, she, it, they), the possessed object always takes the possessive suffix -ی/-سی -i/-si. The -ی -i suffix follows a consonant, while -سی -si follows a vowel:

مظلوم نینک سوزی

Maẓlūmniñ sözi

(a) woman's word

آدم نینک بلاسی

Ādamniñ balasi

(a) man's child

عربستان نینک یوللاری

‘Arabistānniñ yollari

(the) roads of Arabia

باینینک دروازه سی

Bayning darwāzasi

(a) rich man's door

There are exceptions to the *-i/-si* rule when (1) a loanword ends in a long vowel and (2) a Persian word ends in a *h* that turns silent in Chaghatay pronunciation, for example, *Hiṭāyniñ līyi* خطای نینک لی “the law of the Chinese” or *Rūsīyya pādīšāhsi* روسیه پادشاه سی “the emperor of Russia.” *Su* سو “water” is also an exception, written *sūyi* سوی.

The genitive suffix is sometimes dropped. *-niñ* is such a frequently used suffix that it has developed a range of graphic variants, often used as shorthand. Look out for نینک نیک نگ گ گ and other clusters involving ک and/or ن. Another common variant is (confusingly) *-ni* نی. You will be able to tell from context that this is not the Accusative suffix. (See the section on writing Chaghatay for examples of نینک- in the wild.)

3.3.6 Nominative Case

The Nominative Case indicates the subject of a sentence. It is unmarked in Chaghatay.

3.4 Chart of Case Endings

3.4.1 With Back Vowels

	Plural			Singular		
Nominative	roads	yollar	یوللار	road	yol	یول
Locative	on (the) roads	yollarda	یوللارده	on a/the road	yolda	یولده
Ablative	from (the) roads	yollardin	یوللاردین	from a/the road	yoldin	یولدین
Dative	to (the) roads	yollarğa	یوللارغه	to a/the road	yolğa	یولغه
Accusative	the roads	yollarni	یوللارنی	the road	yolni	یولنی
Genitive	(the) roads'	yollarniñ	یوللارنینک	a/the road's	yolniñ	یولنینک

3.4.2 With Front Vowels

	Plural			Singular		
Nominative	words	sözlär	سوزلار	word	söz	سوز
Locative	on (the) words	sözlärdä	سوزلارده	in a/the word	sözdä	سوزده
Ablative	from (the) words	sözlärdin	سوزلاردین	from a/the word	sözdin	سوزدین
Dative	to (the) words	sözlärgä	سوزلارکه	to a/the word	sözgä	سوزکه
Accusative	the words	sözlärni	سوزلارنی	the word	sözni	سوزنی
Genitive	(the) words'	sözlärniñ	سوزلارنینک	a/the word's	sözniñ	سوزنینک

Vocabulary

Chaghatay	Transliteration	Definition
اوتون	otun	N. firewood
دروازه	darwāza	N. gate
کول	köl	N. lake
سو	su	N. water
پیغمبر	payğambar	N. prophet
بزار	bazār	N. market
بر-	bār-/ber-	V. to give
سوی-	soy-	V. to slaughter
سوز	söz	N. word
عربستان	‘Arabistān	PN. Arabia
اولتور-	oltur-	V. to sit
آط	aṭ	N. horse
ایت	it	N. dog
موزای	mozay	N. calf
پادشاه	pādišāh	N. king, ruler, emperor
کسل	kesāl	Adj. sick; N. sickness

Chaghatay	Transliteration	Definition
یمان	yaman	Adj. bad, evil
تار	tar	Adj. narrow
ایشاک	išāk	N. donkey
الديدا	aldida	“in front of”
ايچ-	ič-	V. to drink
قوی	qoy	N. sheep
کل-	kāl-/kel-	V. to come
ال-	al-	V. to take, to get
یول	yol	N. road
بای	bay	N. wealthy person
توطی	tuṭi	N. pony
اوت	ot	N. grass, hay
بوغاز	boğaz	N. fodder, corn
روسیه	Rūsiya	PN. Russia

Exercises

Mark all of the places a sentence ends. Mark all of the case endings and possessive suffixes. Then transliterate and translate.

آدم آطنی سویادور بلا توطیغه اوت برادور بایدا پُل بار بای آطلارغه بوغاز برادور بلا ایشاک که اوت برادور موزایغه سوت برادورلار ایتلارده نان برادور اق قویلار بار اویلار بار بر مظلوم کشتی سوتنی بلاغه بردی سوتده نان یوقدور آطلارده بوغاز یوقدور بلا آطغه سو برادور توطی اول یرده اولتورادور توطی اوشول یردین کلادور قوینی بزاردین الادور

شول قویغه اوت برادور شول قوینی سویادور قوینیک کوشتی تاتلیق دور کوشتی قیزیل دور کوشتی اشد اشد اوز میوه و قوی کوشتی بار یخشی اشد دور اول اشد قوی کوشتی یوق یخشی ایماس دور کولدا سو یوق بزاردین سو الادور سودین ایچادور بلاده سو یوق بلانینک الدیدا سو ایچادور بلانینک قوزی سی یوق دور آطنینک پوتی کسل دور اویده دارو بار کول کچیک ایماس دور جونک اویده اوتون یوق قوینیک رنکی اق دور بو آدم نینک قرا قوی چونک دور قوزیغه سوت برادورلار

کچیک کولده سو بار کول نینک سوپی ساوق دور اویده اوتون یوق اوتون ایسیق دور ایشاک که اوت بار ایتلارغه نان یوق کچیک اوی الدیدا یخشی آطلار بار اول یول تاردور دروازه الدیده بلا ایشاک که

اوت برادور قرا دارو کولده بار یمان پیغمبر یوق کولنیک سوپی شیرین دور روسیه دا یمان آدم لار بار
یخشی ایماس دورلار چونک بای لار یمان ایماس دور اول کولدین سو برادورلار قرا سودور بو یوللارده
اوتون یوق کسل کشی قرا سونی ایچادورلار بای لار یخشی بلالارغه اوتون برادورلار

روسیه نینک یولی تار بای لار شول یوللاردا بای لار شول یوللار دین کلادور بای لار کشی دین پُل الادور
اوشول بای لار مظلوم کشی لارنی الادور قوی لار و آطلارنی سویادور پادشاهی یمان ایماس دور
یخشی دور بو یرده بلالار یخشی قوزی ایشاک اینک و آطلاریغه بوغاز برادور شول جانورلار یخشی
سو ایچادور روسیه ده یخشی ایماس یمان دور روسیه ده بای لار ایت دور

اوشبو بلانینک کسلی بار کسلی یمان دور بو یرده کشی لار کسل بلاغه اش نان و ایسیق چای برادور
بلانینک چای ده قند و سوت بار ایچادور بلاغا شوربا برادور شورباده قوی کوشتی و قیزیل مرچ بار
قیزیل مرچنی مظلوم کشی بزار دین الادور عربستان دین کلادور

Chapter 4

People and Questions

4.1 Introduction

In this chapter, we will introduce two things: (1) the way to form a simple question and (2) the basic personal pronouns (I, you, she, they . . .). Both of these grammar points build on what you have just learned, and learning them now will make it easier to learn the more complex material to follow.

4.2 The Question Particle -مو -*mu*

The sentence-final particle -مو -*mu* makes a statement into a question. Put another way, it makes an affirmative sentence interrogative. (You may also encounter the variant -می -*mi*.)

Applying -مو -*mu* to the grammar we have learned is very simple. Affix it to the verb at the end of the sentence to make a question. For copular sentences (“X is Y”) that end in -دور -*dur*, replace -دور -*dur* with -مو -*mu*:

کولده ساوق سو بار

Köldä sawuq su bar

There is cold water in the pond.

کولده ساوق سو بارمو

Köldä sawuq su barmu?

Is there cold water in the pond?

بو چای قرادور

Bu çay qara dur

This tea is black.

بو چای قرامو

Bu çay qaramu?

Is this tea black?

اول آدامده بلا یوق

Ul ādamdä bala yoq

That man has no child.

اول آدامده بلا یوقمو

Ul ādamdä bala yoqmu?

Does that man have no child?

بو بای یمان ایماس

Bu bay yaman emäs.

This wealthy man is not bad.

بو بای یمان ایماسمو

Bu bay yaman emäsmu?

Is this wealthy man not bad?

One can also attach **مو- -mu** to the ends of the verbs we looked at in chapter 3:

خواجه لار کوچادين کلادورمو
H'ājalar Kučadin kelādurmu?
 Are the khwajas coming from Kucha?

کچیک بلا قوزی غه بوغاز برادورمو
Kičik bala qoziğa boğaz berādurmu?
 Does the small child give fodder to the lamb?

4.3 Personal Pronouns

Chaghatay has only a few personal pronouns, words expressing ideas like “me,” “she,” and “they.” Here they are in the Nominative Case, meaning that they are the subject of a sentence. (These pronouns will change a little bit when we add other case endings.)

Singular			Plural		
1 “I”	mān	من	1 “we”	biz	بیز
2 “you”	siz	سینز	2 “you”	sizlār	سینزلار
2 “you” (familiar)	sān	سن			
3 “he, she, it”	u/ul	اول/او	3 “they”	ular/alar	اولار/الار

4.3.1 Notes on Pronouns

Some of these pronouns have variations. **بیز biz** “we” can sometimes appear as **بیزلار bizlār** “we,” which at first looks like a very silly double plural: literally, it means “wes.” Nevertheless, **بیزلار bizlār** can appear in very formal writing, which suggests that writers did not consider it entirely improper.

Chaghatay does not mark gender. However, it does mark levels of respect. Notice the difference between **سین siz** “you (singular, formal)” and **سن sān** “you (singular, familiar).” **سین siz** is by far more common, as most of the people you encounter in texts will not know each other well, or will be in formal situations. **سن sān** is reserved for close friends, family, and God.

4.3.2 Personal Pronouns in Copular Sentences

These personal pronouns can be slotted into the grammar we’ve learned thus far. We will learn how to conjugate verbs in chapter 5; for now, just keep practicing the **V-adur** form from chapter 3.

Look closely at the following examples. All of them use **دور -dur** and **ایماس emäs**. Do you see a pattern? When we use **من mān** “I” with **دور -dur**, for example, what do we add to the end of **دور -dur**? What about with **سین siz** or **بیز biz**?

او بای ایماس ملادور

U bay emäs, mullädur.

He is not a rich man, he is a mullah.

من بالیق ایماس من پادشاه دورمن

Män baliq emäsmän, pādīšāhdurmän!

I am not a fish, I am a king!

سيز بلا ایماس چونک آدم دورسيز

Siz bala emäs, çoŋ ādamdursiz.

You are not a child, you are an adult
("big") man.

بیز قیز بلالار ایماس کاشغرنینک
خواجه لاری دورمیز

*Biz qiz balalar emäs, Kašğarniŋ
h*ājalaridurmiz.*

We are not little girls, we are the khwajas of
Kashgar!

او بو یرده ایماس یزاردهدور

U bu yärdä emäs, bazārdadur.

She is not here, she is at the market.

اولار باغده ایماس اویده دورلار

Ular bāğda emäs, öydädlurlar.

They are not in the garden, they are in the house.

سن دوست ایماس اتادورسن

Sän dost emäs, atadursän.

You are not a friend, but a father.

سيزلار ایرکک کشی ایماس مظلوم دورسيزلار

Sizlär erkäk kiši emäs, maḥlūmdursizlär.

You are not men, but women.

Clearly, when we begin a copular sentence with a personal pronoun, we can also attach a suffix to دور -*dur* or ایماس *emäs* that (1) looks a great deal like the pronoun and (2) reiterates its meaning:

من کاشغر پادشاه سی دورمن

Män Kašğar pādīšāhsidurmän.

I am the king of Kashgar.

بیز کچیک بلا ایماس میز

Biz kičik bala emäsmiz.

We are not small children.

The chart of pronouns and their corresponding suffixes is thus:

Pronoun			Suffix		Pronoun			Suffix	
I	män	من	-män	-من	we	biz	بیز	-miz	-میز
you (formal)	siz	سيز	-siz	-سيز	you (plural)	sizlär	سيزلار	-sizlär	-سيزلار
you (familiar)	sän	سن	-sän	-سن					
he, she, it	u/ul	اول/او	(none)		they	ular	اولار	-lar	-لار

4.3.3 Exceptions

Nevertheless, any of these pronouns *or* suffixes can also be dropped. You might see sentences like these:

من بای
Män bay.
I am a wealthy man.

ملانینک اوغلی دورمن
Mullāniñ oğlıdurmān.
I am the mullah's son.

ایسیق سو ایماس
Issiq su emäs.
It is not hot water.

کوچاده ایماس میز
Kučada emäsmiz.
We are not in Kuchar.

4.3.4 Questions

What if we want to make such a sentence into a question? Replace -دور *-dur* with -مو *-mu*, just as above. After -من *-män* and -میز *-miz*, however, -مو *-mu* goes at the end.

او ملامو
U mullāmu?
Is he a mullah?

توخته نینک بلاسی موسیز
Tohtaniñ balasimusiz?
Are you Tohta's child?

کچیک بلامیزمو یا چونک بای لارمو
Kičik balamizmu, yā çoñ baylarmu?
Are we little children, or great wealthy men?
(See 4.3)

من پادشاه نینک اتاسی ایماس من مو
Män pādīšāhniñ atasi emäsmānmu?
Am I not the king's father?

ملاموسیز پادشاه من مو
Mullāmusiz? Pādīšāhmānmu?
Are you a mullah? Am I a king?

پادشاه من مو
Pādīšāhmānmu?
Am I a king?

کاشغر نینک خواجه سی موسن
*Kašğarniñ h*ājasimusän?*
Are you the khwaja of Kashgar?

سيزلار کوچا خواجه لار یدین موسيزلار
*Sizlär Kuča h*ājalaridinmusizlär?*
Are you some of the Kuchar khwajas?
(See 3.3.2)

سيز کوچانینک چونک ملاسی ایماس موسیز
Siz Kučaniñ çoñ mullāsi emäsmusiz?
Are you not a great mullah of Kuchar?

بای موسيزلار خواجه میزمو
*Baymusizlär? H*ājamizmu?*
Are you wealthy? Are we khwajas?

4.4 یا *yā* “or”; یا *yā* or ای *ay* “Oh, X!”

Let’s add one more conjunction to our vocabulary. You already learned و *wā* “and,” which joins two nouns together (2.2). Now look at یا *yā* “or,” which can join two nouns *or* two sentences:

ملا یا بای
mullā yā bay
mullah or rich man

بزارده مکيان يا خوراز بارمو
Bazārda makiyan yā ḥoraz barmu?
Is there a hen or rooster at the market?

اول کشی کاشغر پادشاهسی یا کوچا خواجهسی دور
Ul kiši Kašgar pādīshāsi yā Kuča ḥwājāsīdur.
That person is either a ruler of Kashgar or a khwaja of Kucha.

بزاردين باليق يا قوی کوشتی الادور
Bazārdin baliq yā qoy göšti aladur.
He gets either fish or mutton from the market.

خواجهلار کوچادین کلادور یا کاشغردین کلادور
Ḥwājalar Kučadin kelādur, yā Kašgardin kelādur.
The khwajas are coming from Kuchar, or they are coming from Kashgar.

توخته بزاردهمو یا اویدهمو
Toḥta bazārdamu, yā öydāmu?
Is Tokhta at the market, or at home?

If you see یا *yā* at the beginning of a sentence before a noun X, it often means “Oh, X!” You could call this the Vocative Case, that special form of the noun used for addressing a person. However, the noun addressed will be in the Nominative Case.

یا خدا
Yā ḥudā!
Oh, God!

یا پادشاه تولا یخشی دورسيز
Yā pādīshāh! Tola yaḥšīdursiz.
Oh, king! You are so good.

Generally, یا seems to be used in religious contexts. More commonly, you will encounter ای *ay*:

ای توخته
Ay Toḥta!
Oh, Toḥta!

ای ملا اشبو باغ تولا چونک دور
Ay mullā! Ušbu bāḡ tola čonḡdur.
Oh, mullah! This garden is very large.

4.5 Vowel-Zero Alternation

There are two nouns in this lesson that behave a little strangely: اوغول *oḡul* “boy” and کونکول *kōṇjūl* “heart,” as in اونینگ اوغلی *uniṇ oḡli* “his son” and کونکلی اقا *kōṇli aq* “he is kind.”

Notice how both of these words lose a vowel when the third-person possessive suffix is added: كۈنكۈل *köñül* → كۈنكلى *köñli*; اوغول *oğul* → اوغلى *oğli*.

This apparent loss of a vowel is called “vowel-zero alternation.” It happens only in some words. It applies only to [u, ü, i], and only in the second syllable of a word. Keep an eye out for it.

Vocabulary

Chaghatay	Transliteration	Definition
اتا	ata	N. father
انا	ana	N. mother
قىز	qiz	N. daughter
اوغول	oğul	N. son
قىز بلا	qiz bala	N. girl
ملا	mullā	N. mullah
كوچا	Kuča	PN. Kuchar, city in Xinjiang
دنيا	dunyā	N. world
كونكۈل	köñül	N. heart, mind
كونكلى اق	köñli aq	Adj. kind
ايكى	ikki	Num. 2
اى	ay	“Oh!”
باليق (بلىق)	baliq (beliq)	N. fish
اوغول بلا	oğul bala	N. boy
باغ	bāğ	N. garden
يا	ya	Conj. or; “Oh!”
كاشغر	Kašğar	PN. Kashgar
خدا	ḥudā	PN. God
خواجه	ḥwāja	N. khwaja or khoja, a Sufi master
كونكلى قرا	köñli qara	Adj. mean
اوچ	üç	Num. 3

Exercise

Mark the end of each sentence. Then mark the personal pronouns and their corresponding suffixes. Transliterate and translate.

بلانینک اتاسی بای مو بلانینک اتاسی بای ایماسدور بلانینک اناسی کسل مو بلانینک اناسی کسل دور
 اوغول بلا چونک مو اوغول بلا چونک ایماس دور آدم نینک اطمی اق مو آدم نینک اطمی اق ایماس
 بای نینک قیزی کچیک مو قوزی لاری کچیک مو بلالاری بارمو بلالاری یوق کولده بلیق بارمو کولده
 بلیق بار باغقه سو کلا دور بلالار کلا دورمو قیز بلالار و اوغول بلالار کلا دور قیز بلاغه پل برادورلار
 آدم اوچ قوی نی سویا دورمو بلانینک موزایی اویدین کلا دور باغده ایکی چونک کول بار شیرین میوه بار
 بلالار نینک اتاسی بای مو اول آدم بای دور ایکی باغی بار اناسی کاشغردین کلا دور اوچ اوغلی قرا دروازه ده
 قیزی چونک باغ دین کلا دورمو اول بای نینک کونکلی قرا دور اق ایماس دور

یا خدا سن دنیا پادشاهی دور سن ایکی دنیاده پادشاه دور سن

ای پادشاه سیز کاشغر اتاسی دور سیز سیزده ایکی باغ بار بر باغ کوچاده بر باغ کاشغرده دور کاشغرنینک
 باغیده چونک کول بار ایماس مو یا کوچا باغیده اوچ یخشی آط بار ایماس مو من پادشاه دور من بایدور من
 باغ بار کول یا آط یوق

اوشبو قیز بلالار توخته نینک قیزلاری دورلار شول قیز بلالار چونک ایماس کچیک دورلار اتا و انالاری
 یخشی کشی دورلار کونکلاری اق دور اولار بو یرده ایماس کوچاده دور توخته نینک اوغلی بار شو
 اوغول بلا اوای الدیده اولتورادور شو اوغول بلا ده کتاب بار بزار دین اتاسی اوشول کتاب نی الادور اوغلی
 اوشول کتاب نی قیزلارغه برادور اناسی قوی سویا دور بلالاریغه قوی کوشتی نی برادور اویده یا باغده
 چای ایچا دورلار

من توخته دور من من کوچاده ملا دور من یا خدا بو دنیاده یخشی خواجه بارمو یا خدا بو دنیاده کونکلی
 اق پادشاه بارمو کاشغرده کونکلی قرا ایکی خواجه باردور روسیه ده کونکلی قرا بر پادشاه باردور

ایکی قوی بار بر قوی کچیک اق قوی دور بر قوی چونک قرا قوی دور ملالار کول الدیده اولتورادورمو
 شول یرده اولتورادور ای ملالار سیزلار بو دنیاده چونک بلیق من کچیک بلیق دور من چونک بلیق لار
 کچیک بلیق لارغه اش برادورمو چونک یا کچیک سو ایچا دور آدم لار چونک قوی لار نی سویا دورمو
 آدم لار چونک قوی لار نی سویا دور کچیک قوزی لار نی سویا دور چونک غه و کچیک که بوغاز برادور
 کچیک نینک کونکلی اق دور چونک نینک کونکلی قرا دور

من بو کول لار دین بالیق الامن بالیق لار کچیک ایماس چونک دور خواجه لار نینک باغلاریده اطلار و
 موزای لارغه اوت و بوغاز بار اول خواجه جانورلاریغه یخشی اوت برادور ملالار کونکلی اق دور من
 قیز بلا ایماس من سیز اوغول بلاموسیز اوغول بلا ایماس من کچیک توطی دور من یمان ایماس سیزلار
 یخشی

Chapter 5

The Present-Future Tense

5.1 Introduction

In the last two chapters, you got a glimpse at some verbs. Now, we will focus on the conjugation of the Present-Future tense. This indicates ongoing, regular, or future action.

5.2 Present-Future

The Present-Future tense includes actions and states that (1) occur once in the present (“She eats.”), (2) will happen once in the future (“She will eat.”), or (3) are ongoing or frequent (“She often eats.”).

5.2.1 Present-Future Affirmative

There is a simple formula to conjugating verbs in the Present-Future:

$$\text{Stem} + \begin{pmatrix} -a- \\ -ä- \\ -y- \end{pmatrix} + \text{personal suffix} \begin{pmatrix} -mān \\ -siz \\ -sān \\ -dur \\ -miz \\ -sizlār \\ -dur[lar] \end{pmatrix}$$

Or, in Arabo-Persian script:

$$\begin{pmatrix} \text{من} \\ \text{سيز} \\ \text{سن} \\ \text{دور} \\ \text{ميز} \\ \text{سيزلار} \\ \text{دورلار} \end{pmatrix} \text{personal suffix} + \begin{pmatrix} -ا- \\ -ي- \end{pmatrix} + \text{Stem}$$

قىلامن	qilamān	I do	خواهلايدور	ḥ ^w āhlaydur	She wants
كوراسيز	köräsiz	You see	ايستايميز	istāymiz	We seek

The choice of *-a-/-ä-* or *-y-* following the stem depends on whether or not the stem ends in a vowel. If it ends in a vowel, use *-y-*; if it ends in a consonant, use *-a-/-ä-*.

The choice of *-a-* or *-ä-* depends on palatal harmony. *-a-* follows back vowels, while *-ä-* follows front vowels. In the case of stems that have only neutral vowels [i, e], vowel harmony is variable, but stems with *i* and guttural consonants [خ, غ, ق, q] tend to take *-a-*, for example, *qil-* > *qiladur* “she does.”

The personal suffixes for the Present-Future closely resemble the personal pronouns. You will recognize them from chapter 4:

Singular			Plural		
Suffix	Pronoun		Suffix	Pronoun	
-män من	من	1 “I”	-miz ميز	بیز / بیزلار	1 “we”
-siz سیز	سیز	2 “you”	-sizlär سیزلار	سیزلار	2 “you”
-sän سن	سن	2 “you” (familiar)			
-dur دور	او/اول	3 “he, she, it”	-dur(lar) دورلار	اولار	3 “they”

Note, though, the personal suffix *-dur* دور here works a little differently from the *-dur* دور that means “is/are” in copular sentences. It cannot be replaced with ایماس *emäs*. It cannot be replaced with *-mu* مو. See below.

5.2.2 Present-Future Negative

Or you could negate the action: “She does not eat,” “She will not eat,” “She usually does not eat.” Another simple formula:

$$\text{Stem} + \begin{pmatrix} -may \\ -mäy \end{pmatrix} + \text{personal suffix} \begin{pmatrix} -män \\ -siz \\ -sän \\ -dur \\ -miz \\ -sizlär \\ -dur[lar] \end{pmatrix}$$

$$\begin{pmatrix} \text{من} \\ \text{سیز} \\ \text{سن} \\ \text{دور} \\ \text{میز} \\ \text{سیزلار} \\ \text{دورلار} \end{pmatrix} \text{personal suffix} + \text{مای} + \text{Stem}$$

قىلمايمىن	qilmaymān	I do not do	خواھلامايدور	ḥʷāhlaymaydur	He does not want
كورمايسىز	körmäysiz	You do not see	اىستامايمىز	istämäymiz	We do not seek

The choice of *ماي* -*may* or -*mäy* depends on palatal harmony. -*may* follows back vowels, while -*mäy* follows front vowels. In the case of stems that have only neutral vowels (i, e), vowel harmony is variable, but stems with the neutral vowels [i, e] and guttural consonants (ق [q] and غ [ğ]) tend to take -*a*-, for example, *qil-* > *قىلمايدور qilmaydur* “she does not” vs. *بىلمايدور bilmäydur* “she does not know.”

5.2.3 Present-Future Interrogative

To form the interrogative in the Present-Future, simply add *مو* -*mu* to the end of the verb.

قىلامنمو	qilamānmu	Do I do?	خواھلايدورمو	ḥʷāhlaydurmu	Does she want?
كوراسىزمو	köräsizmu	Do you see?	اىستايىمىزمو	istäymizmu	Do we seek?
قىلمايمىنمو	qilmaymānmu	Do I not do?	خواھلامايدورمو	ḥʷāhlaymaydurmu	Does he not want?
كورمايسىزمو	körmäysizmu	Do you not see?	اىستامايمىزمو	istämäymizmu	Do we not seek?

(Uyghur speakers, note that the placement of the interrogative particle differs from Uyghur. Compare Modern Uyghur *قىلمايدۇ كۆرەمسىز*. It is closer instead to modern Uzbek, for example, *ko'radimi, qilmaydimi*.)

5.5 Adverbs

In 1.5, we learned that when an adjective modifies a noun, it *precedes* (goes before) the noun, for example, *قىسقا ھات qisqa hat* “short missive” or *اگىز تام egiz tam* “high wall.”

Adverbs also precede the adjective or verb, for example, *تولا اگىز tola egiz* “very tall” or *تولا خواھلايدور tola ḥʷāhlaydur* “She desires very much.”

5.6 Conjugations

5.6.1 اما *ammā* “but”

There are several ways of saying “but” in Chaghatay. Let’s learn the most common one first: اما *ammā* “but.” Note the *shadda* (ّ) over the م [m] in the middle of the word: that means it’s doubled.

اما *amma* “but” connects two contrasting sentences:

ختن و کاشغرنینک یورتنی کنکرو دور اما
خطانینک آدملاری تولادور

*Hotan wä Kašğarniñ yurti kăñrüdur, ammā
Ĥiṭāyniñ ādamlari toladur.*

The lands of Khotan and Kashgar are broad, but
the people of China are many.

اوقی بار اما یاری یوق

Oqi bar, ammā yari yoq.

He has an arrow, but no bow.

تاغ اکیزدور اما چقامن

Tag egizdur, ammā čiqamän.

The mountain is high, but I will climb.

شوردریانینک سوی اچیق اما بو دریانینک
سوی شیریندور

*Šordaryāniñ süyi aččiq, ammā bu daryāniñ süyi
širindur.*

The sea’s water is bitter, but this river’s water
is sweet.

اول کاشغرغە بارادور اما کاشغرنینک یولی
اوزوندور

*Ul Kašğarğa baradur, ammā Kašğarniñ yoli
uzundur.*

He is going to Kashgar, but the road to Kashgar
is long.

توخته نینک اوی چولده اما قودوقی تولا
چوقوردور

*Toḥtaniñ öyi čöldä, ammā quduqi tola
čoqurdur.*

Toḥta’s house is in the desert, but his well is
very deep.

5.6.2 هم *häm* “and, also”

هم *häm* has two uses. First, it connects two or more adjectives as “and.” However, it can only connect *predicate* adjectives (1.3.1), the kind that come at the end of a sentence. *Attributive* adjectives, the kind that come before a noun (1.4), do not use هم *häm*.

کاشغر دریاسی کنکرو هم چوقوردور

Kašğar daryāsi kăñrū häm čoqurdur.

The Kashgar River is wide and deep.

کنکرو چوقور دریاغە بارامن

Kăñrū, čoqur daryāğa baramän.

I am going to the wide, deep river.

ختن نینک سفیلی اکیز هم کنکرو

Ĥotanniñ safilı egiz häm kăñrū.

Khotan’s walls are tall and wide.

خوتان نینک اکیز کنکرو سفیلی غە چیقادر

Ĥotanniñ egiz, kăñru safilığa čiqadur.

She climbs the tall, wide walls of Khotan.

Secondly, هم *häm* can mean “also.” It comes after a noun, including one with a case suffix. Apart from that, there are almost no restrictions on its use or placement.

بیز ختن غه بارامیز توخته هم بارادور
Biz Ƨotangä baramiz. ToƧta häm baradur.
 We are going to Khotan. ToƧta is also going.

عبستان ده یخشی آط بار کوچاده هم بار
'Arabistānda yaƧši āt bar. Kučāda häm bar.
 In Arabia, there are good horses. In Kucha, there are also [good horses].

خواجه لار کاشغردین کلادور روسیه دین هم
 کلادور
Ƨwājalar Kašğardin kelādur. Rūsīyadin häm kelādur.
 The khwajas are coming from Kashgar. They are also coming from Russia.

بیز قوی و ایناک لارنی هم سویامیز
Biz qoy wä inäklärni häm soyamiz.
 We will slaughter sheep, and the cows, too.

5.7 نمه *nemä* “what”

The word نمه *nemä* “what” can take the place of any noun or adjective. It turns the sentence into a question that asks “What thing?” or “What kind of thing?” Because نمه *nemä* is a question word, the sentence *does not* end in -مو -mu.

One common variant of نمه is نیمه.

شول یرده نمه قیلاسیز
Šul yärdä nemä qilasiz?
 What are you doing here?

بلالار خطای ده نمه کورادورلار
Balalar Ƨiṭāyda nemä körädurlar?
 What are the children seeing in China?

Vocabulary

Chaghatay	Transliteration	Definition
دریا	daryā	N. river
تاغ	tag	N. mountain
اوق	oq	N. arrow, bullet, axle
ایشیک	işik	N. door
امّا	ammā	Conj. but
شوردریا	šor-daryā	N. “salt” sea
اوزون	uzun	Adj. long
ایکه	igā	N. master, owner
تام	tam	N. wall
یورت	yurt	N. country, land

Chaghatay	Transliteration	Definition
چول	čöl	N. desert
کنک/کنکرو	kāṇ/kāṇrū	Adj. wide, broad
چق-	čiq-	V. to enter, climb
کور-	kör-	V. to see
ایستا-	istä-	V. to seek
بار-	bar-	V. to go
ختن	Hotan	PN. place name, Khotan
هم	hām	Conj. also
تاش	taš	N. stone
درخت	darah̄t	N. tree
قودوق	quduq	N. (water) well
یار	yār, yar	N. friend (<i>yār</i>); bow (as with an arrow) (<i>yar</i>)
تولا	tola	Adj. many; Adv. very
چوقور	čoqur	Adj. deep
یومولاق	yumulaq	Adj. round
قسقه	qisqa	Adj. short
اوکزہ	ögzä	N. roof, ceiling
سفیل	safīl	N. city wall
نمه	nemä	N. what
ایکیز	egiz	Adj. tall, high
تور-	tur-	V. to stand, wait
قیل-	qil-	V. to do
خواهالا-	h̄"ähla-	V. to desire
خطای	Hīṭāy	PN. China, a Chinese person
خط	haṭ	N. letter, missive
یاز-	yaz-	V. to write

Exercises

Exercise 1: Translate into English

باغده قودوق بارمو باغدا قودوق یوق دور باغده درخت بار تولا قودوق هم باردور بو تاغده اق تاش بارمو بو تاغنینک تاشی اق ایماس قردور باینینک اوغلی بارمو باینینک اوغلی یوق دور اما بر قزی بار شوردر یانینک سوپی اچیق مو شوردر یانینک سوپی تولا اچیق دور او ی ایکه سی یمان مو او ی ایکه سی تولا یخشی بر آدم دور او ی ایکه سی بارمو او ی ایکه سی اکیز تامنینک الدیدا تورادور سفیل نینک الدیدا یورت بارمو سفیل نینک الدیدا کنک یورت باردور

اوکزه ده کشی بارمو اوکزه ده مظلوم کشی نینک ایری تورادور بلاسی هم تورادور اناسی اول یرده تورمایدور اول سفیل نینک دروازه سی الدیده تورادور مظلوم کشی سفیل غه چیقما ی دور اما شول مظلوم کشی تولا خواه لایدور اول هم کاشغرنینک خواجه لاری غه خط یازادور اما خواجه لار کورمایدور لار

ای ملا کوراسیزمو ییز یخشی پادشاه ایستایمیز شول پادشاه کشی لاری غه یار هم کونکلی اق دور شول پادشاه نینک سفیلی اکیز ایماس اما یورت لاری کنک رودور سیز شول پادشاه دور سیزمو شول پادشاه نینک قودوقی چوقوردور آط لاری غه سو و کشی لار که اش برادور کشی لاری دین تولا پل المایدور ای ملا سیز یخشی پادشاه ایماس دور سیز توخته خواجه خطای ده ییز او شول خواجه غه خط یازامیز خطای دین کلا دور مو یا کلمایدور مو اول کلا دور دوست لاری هم کلا دور اول چونک خواجه کاشغرنی خواه لایدور خواجه غه کاشغر و کاشغرنینک یورتنی برامیز ختن که باراسیز اول یرده توراسیز اما ختن نینک یولی اوزون ایماس اما چول کنکرو تاش لاری هم تولادور ختن دین کلا سیزمو کلمایمن ختن ده توراسیزمو ختن ده تورمایمن من هم خطای غه بارامن

سیزلار کوچادین کلا سیزلار مو کوچادین ایماس ختندین هم کلمایمیز عربستان دین کلامیز عربستان دین خطای غه بارامیز عربستان بزارلاری دین طوقی و آط الامیز خطای لار تولا خواه لایدور خطای ده تولا پل ایستایمیز او شول یورت ده نمه قیلا سیزلار ییز شول یرده تاش الامیز خطای لار ختن دین تاش خواه لایدور نمه تاش لار خواه لایدور دریاده چوقور سوده یومالاق تاشلار باردور شول تاشلار اق هم کوک دور چونک تاش لار و کچیک لار هم بار

Exercise 2: Translate into Chaghatay

I go to Khotan. You go to Kashgar. You [familiar] go to Kuchar. She goes to China.

We come from Russia. You [plural] come from Kuchar. They come from Khotan.

Do I write a letter? Do you climb the wall? Do you [familiar] come from Khotan? Does the cow want fodder?

Do we drink water from the pond? Do you [plural] drink medicine? Do the horses drink water?

What do I get from the market? What do you do in China? What does he see in this book?

What kind of horse do we get from Arabia? What do you [plural] want from the king? What do they give to the mullah?

Does she not drink water? Do we not come from Kuchar? Do you not greatly desire Kashgar?

Chapter 6

Possessive Pronouns and the Simple Past

6.1 Introduction

We have come so far. Now that you have learned one of the possessive endings (سى-/ى- *-i/-si* “his/her/its”), we will learn the rest of them. Then we will build on your new knowledge of verbs to learn the Simple Past, which is the tense you will encounter the most when reading Chaghatay.

6.1 Possessive Pronouns and Suffixes

We have learned “I, you, she”—now let’s learn “my, your, her.”

We looked at the third-person possessive suffix سى-/ى- *-i/-si* (3.3.5) above. Recall that it was paired with the word انينک *aniŋ* or اونينک *uniŋ* “his, her, its.” As you will see, “my, your, her” and so on all work in a similar way. They have both a possessive pronoun and a corresponding possessive suffix.

Possessive pronouns are the genitive forms of the personal pronouns. That is, we make them by adding the genitive suffix to the personal pronoun, for example, من *mān* + نينک *niŋ* = منينک *meniŋ* or مāniŋ.

Like adjectives, possessive pronouns come before the nouns they possess.

The possessed noun takes a suffix to indicate the possessor. Usually, the pronouns themselves can be omitted, since the suffix indicates the same relationship.

Singular			Plural		
Suffix	Pronoun		Suffix	Pronoun	
-Vm م- (يم-وم)	meniŋ منينک	1 “my”	-(i)miz يميز-	bizniŋ بيزنينک	1 “our”
-(i)ŋiz ينيکيز-	sizniŋ سيزينينک	2 “your”	-Vŋlar نکلار- (ينکلار-ونکلار)	sizlärniŋ سيزلارنينک	2 “your”
-Vŋ نک- (ينک-ونک)	seniŋ سنينک	2 “your” (familiar)			
-i/-si سى-/ى-	aniŋ انينک	3 “his, her, its”	-i/-si سى-/ى-	ularniŋ اولارنينک	3 “their”

“V” is short for “vowel.” Where the chart indicates “V” in a suffix, this means that, if the suffix follows a consonant, that vowel will turn into an *i*, *u*, or *ü*, depending on roundedness harmony (6.2).

Possessive suffixes come *after* plural suffixes and *before* case endings. The order is: stem + plural + possessive + case, for example, *اٲ* *aṭ* “horse” → *اٲلار* *aṭlar* “horses” → *اٲلاری* *aṭlari* “her horses” → *اٲلاریڭه* *aṭlariġa* “to her horses.” At the same time, note: *اٲی* *aṭi* “his horse,” *اٲده* *aṭda*, *اٲلارڭه* *aṭlarġa*.

بر آدم کاشغرنینک سفیل لاریده تورادور

Bir ādam Kāšgarñiṭ saṭillarida turadur.

Someone is standing on the walls of Kashgar.

منینک اتام یوق

Meniṭ atam yoq.

I have no father. (He is deceased.)

باشینکده ساچ بار

Başıñda saç bar.

You have hair on your head.

باقی اخوند چونک دادانکیزنی اورادور

Bāqī āḫūñd çoṭ dadanizni uradur.

Baqi Akhund hits your grandfather.

آٲلاریمیزڭه اوت برامیز

Āṭlarimizġa ot berāmiṭ.

We give fodder to our horses.

اویومدین کلاسیزمو

Öyümdin keläsizmu?

Are you coming from my house?

کولونکلارده سو یخشیمو

Kölüñlarda su yaḫşımu?

Is the water in your [plural] pond good?

تامیمیزڭه چیقامیز

Tamimizġa čiqamiz.

We will climb our wall.

6.2 Roundedness Harmony

Possessive, Simple Past, and Perfective suffixes (7.8) all change depending on the vowel in the preceding syllable. Let us take the first-person singular possessive suffix *-m* “my” as an example:

Rule	Example	
. . . V + -m = Vm	ana + -m = anam	انا + -م = انام
aC + -m = aCim	at + -m = atim	ات + -م = اтім
äC + -m = äCim	är + -m = ärim	ایر + -م = اریم
oC + -m = oCum	yol + -m = yolum	یول + -م = یولوم
uC + -m = uCum	bulbul + -m = bulbulum	بلبل + -م = بلبولوم
öC + -m = öCüm	köz + -m = közü	کوز + -م = کوزوم
üC + -m = üCüm	müşük + -m = müşüküm	موشوک + -م = موشوکوم

Note: V stands for “vowel,” C for “consonant.”

پادشاهیم	pādišāhim	my ruler	بلام	balaniz	your child
سوزونک	sözünj	your word	کوزلاریم	közlärim	my eyes
اځوندونکلار	āḥundunlar	your akhund	موشوکونک	müşükünj	your cat
باشینکیز	başıñiz	your head	اوییمیز	öyimiz	our house

As an example, here is how roundedness harmony works for the first-person singular possessive suffix م- (“my”).

1. If the stem ends in a vowel, just add م-, for example بلام *balam* “my child”
2. If the stem ends in a consonant, and the last vowel is [a, ä], add ایم -*im*, for example اطم *aṭim* “my horse”
3. If the stem ends in a consonant, and the last vowel is [o, u], add وم -*um*, for example, اځوندوم *āḥundum* “my akhund”
4. If the stem ends in a consonant, and the last vowel is [ö, ü], add وم -*üm*, for example, سوزوم *sözüm* “my word”

6.3 Simple Past

The Simple Past expresses action that has already taken place and been completed: “She went.” “They wrote.” “We conquered Kashgar.” It is used to tell stories and to narrate history.

6.3.1 Affirmative Simple Past

To conjugate the Simple Past, add one of these suffixes to the verb stem:

Singular			Plural		
Suffix	Pronoun		Suffix	Pronoun	
-dVm (دوم -دیم)	من	1 “I”	-duq/-dük (دوق -دوک)	ییز / ییزلار	1 “we”
-diniz (دینکیز -دینک)	سیز	2 “you”	-dVɲlar (دونکلار -دینکلا)	سیزلار	2 “you”
-dVɲ (دینک -دونک)	سن	2 “you” (familiar)			
-di (دی -دی)	اول/او	3 “he, she, it”	-di (دی -دی) / -dilär (دیلا -دیلا)	اولار	3 “they”

As you can see, the Simple Past suffixes are very similar to the possessive suffixes. They are similarly susceptible to roundedness harmony. For V, substitute *i*, *u*, *ü* as appropriate.

A scribe’s choice between the two first-person plural suffixes دوق/-دوک *-duq/-dük* appears to be entirely random. It ideally ought to follow palatal harmony but usually does not. دوق *-duq* is much more common than دوک *-dük*.

برديم	bārdim	I gave	بردوق	bārduq	we gave
بردينکيز	bārdinǝz	you gave	بردينکلار	bārdinlar	you (pl) gave
بردينک	bārdin	you (fam) gave			
بردى	bārdi	he/she/it gave	برى	bārdi	they gave
توردوم	turdum	I stood	توردوق	turduq	we stood
توردينکيز	turdinǝz	you stood	توردونکلار	turdunlar	you (pl) stood
توردونک	turdun	you (fam) stood			
توردى	turdi	he/she/it stood	توردى	turdi	they stood
کوردوم	kördüm	I saw	کوردوق	körduq	we saw
کوردينکيز	kördinǝz	you saw	کوردونکلار	kördunlar	you (pl) saw
کوردونک	kördün	you (fam) saw			
کوردى	kördi	he/she/it saw	کوردى	kördi	they saw

Sometimes, when the end of the verb stem is *voiceless* (ending in ت [t], س [s], ش [š], پ [p], ق [q], etc.), the suffix will begin with ت [t] instead of د [d].

چيقتيم	čiqtim	I saw	چيقتوق	čiqtuq	we saw
چيقتينکيز	čiqtinǝz	you saw	چيقتينکلار	čiqtinlar	you (pl) saw
چيقتينک	čiqtin	you (fam) saw			
چيقتى	čiqti	he/she/it saw	چيقتى	čiqti	they saw

If the stem ends in ت [t], you are likely to see the ت [t] doubled, for example, ایشلاتتینک *işlätting* “you used.”

6.3.2 Negative Simple Past

To form the Negative Simple Past, simply insert -ما- *-ma-/-mä-* between the stem and the Simple Past suffix, for example, kör + -ma- + -dVm > *körmädim* کورمادیم

Roundedness harmony means that, when the verb is negative, all of the variable Simple Past suffixes will take *i*, never *u* or *ü*.

دیمادیم	demädim	I did not say	دیمادوق	demäduq	we did not say
دیمادینکیز	demädiñiz	you did not say	دیمادینکلار	demädiñlar	you (pl) did not say
دیمادینک	demädiñ	you (fam) did not say			
دیمادی	demädi	he/she/it did not say	دیمادی	demädi	they did not say

6.3.3 Interrogative Simple Past

The Interrogative is formed simply by adding *-mu* مو- to the end of the verb, whether Affirmative or Negative.

کلدیممو	käldimmu	Did I come?	ایستامادوقمو	istämäduqmu	Did we not seek?
اولتوردینکیزمو	olturdiñizmu	Did you sit?	ییدینکلارمو	yediñlarmu	Did you eat?
کورمادینکمو	körmädiñmu	Did you not see?			
بارمادیمو	barmadimu	Did she not go?	برمادیممو	bärmädimu	Did they not give?

6.4 Use of *dä-/de-* دی- “To Say” for Quoted Speech

There are several ways to mark a quotation in Chaghatay, but they all end with some form of the verb *dä-/de-* دی- “to say.” The verb “to say” marks the *end* of the quote, for example:

من سیزلار اوی غه باراسیزلارمو دیدیم
Män “Sizlär öyğa barasızlärmu?” dedim.
 I said, “Are you going to the house?”

او پادشاه آخوندنی اوردی دیدور
U “Pādišāh āḥūndni urdi,” dāydur.
 She says, “The ruler hit the akhund.”

6.5 “Self” өз

The word for one’s “self” өз *öz* acts like an adjective, like a pronoun, and like a noun. As an adjective, өз *öz* means “one’s own”:

اونینک اوز ایشی بار
Unıñ öz işi bar.
 She has her own affairs/work/business.

مینینک اوز اولاغلاریمنی الدیم
Mening öz ulağlarimni aldım.
 I took my own beasts of burden.

6.5.1 Respectful Speech

Chaghatay can mark respect with the plural suffix لار *-lar/-lär*. This can be confusing: is the author addressing or referring to multiple people, or just one? What if it's a group of people, all of whom are respected? When we get to longer passages, it will help to pay attention to context.

The “compound plural possessive” suffix *-lari/-läri* لاری is also used to indicate honor or respect in the second or third person, for example, التفاتلاری *iltifātleri* “your grace” (when addressing a higher authority) or عدالتلاری *adālatleri* “his justice” (referring to the ruler).

When speaking directly to a respected superior, a person may call that superior اوزلاری *özläri* “himself/herself/oneself.” We could translate this as “sir” or “madam.” For emphasis, one might write اوز اوز *öz-öz*.

روسیه پادشاهی

Rūsiyya pādīšāhi

the emperor of Russia

کاشغر پادشاهلاری

Kašgar pādīšāhlari.

the respected ruler of Kashgar

کوچا خواجهلاری

Kuča ḥ“ājalari

the khwajas of Kuchar

اوزلاری پادشاهدور

Özläri pādīšahdur.

Sir is a king.

خطای پادشاهی اوزینی اولتوردی

Ḥiṭāy pādīšāhi özini öltürdi.

The Chinese emperor killed himself.

من اوزوم تاجیک دورمن ترک ایماس

Män özüüm Tājīkdurmän, Türk emäs.

I myself am a Tajik, not a Turk!

ای پادشاه اوزلارینکیز نمه دیدی لار

Ay pādīšāh! Özläriñiz nemä dedilär?

Oh, king! What did Your Excellency say?

ای خواجه اوزلاری کاشغرنی الدیلار

Ay, ḥ“āja! Özläri Kašgarni aldilar.

Oh, khwaja! Your Excellency has taken Kashgar.

6.6 On بول- *bol*- “To Be, to Become”

This is the first appearance of a simple but occasionally confusing verb, بول- *bol*- “to be, to become.”

In the Present-Future, we do not need a verb to say “X is Y.” We have دور- *-dur* for that. However, if we want to say “X is becoming Y” or “X will be Y,” we use بول- *bol*-:

کچیک بلام چونک بولادور

Kičik balam čon boladur.

My little child is growing up.

روزی خواجه پادشاه بولامن دیدی

Rozi Ḥ“āja “Pādīšāh bolamän,” dedi.

Rozi Khwaja said, “I will be king.”

In the Simple Past, -بول- *bol-* shows us that “X became Y”:

باشی تاز بولدی

Başı taz boldi

He went bald.

ساچلاریم اق بولدی اما کونکوم قری بولمادی

Saçlarım aq boldi, ammā köñlüm qeri bolmadi.

My hair turned white, but my heart did not grow old.

Of course, there are exceptions.

Vocabulary

Chaghatay	Transliteration	Definition
اتا انا	ata-ana	N. parents
ایال	ayal	N. wife
چونک دادا	čoŋ dada	N. grandfather
سمان	saman	N. wheat straw
ایش	iş	N. work
اسباب	asbāb	N. tool
روزی	Rozi	PN. man's name
کیمرسه	kimārsā	N. somebody
قری	qāri	Adj. old (of body)
کوز	köz	N. eye
باقی	Bāqī	PN. man's name
بی بی	bibi	N. “Mrs.,” “Madame”
دی	dā-/de-	V. to say
نیاز	Niyāz	PN. man's name
بول-	bol-	V. to become, be
خان	han	N. khan; “Miss”
اخوند	āhūnd	N. “Mr.”
ساچ	sač	N. hair
تاز	taz	N. bald
باش	baş	N. head

Chaghatay	Transliteration	Definition
خُما	Humā	PN. woman's name
ی-ی	yā-/ye-	V. to eat
ایشلات-	išlāt-	V. use
اق-	aq-	V. flow
بارینکلار	barıqlar	V. "Go!" (imperative)
تککان	täggän	Adj. married (of a woman) (Dative)
یاش	yaš	Adj. young; N. tear (from the eyes)
اوز	öz	N. self
تک-	täg-	V. to belong, to touch (Dative)
هوا	hawā	N. weather, air, climate
اولاغ	ulağ	N. beast of burden
فقرا	fuqarā	N. common people
یاق	yaq	"No."

Exercises

Exercise 1: Translate into English

اتا انا میز یوق اما چونک دادامیز بار سنینک اطینک بیزنینک سمانیمیزدین یدی مو منینک اطم سیزننک سمانینکیزدین یدی منینک اسباب لاریم نی ایشلاتینکیزمو سنینک بر اسبابینک نی ایشلات دوق نمه دیدنکیز سیزلار اوز ایشلارینکیزغه بارینکلار من هم اوز ایشیمغه بارامن دیدیم اوغلو سیزننک اویونکیزده توردی مو یاق بیزنینک اویمیزده اوغلینکیز تورمادی سیزلارننک اویونکلارده بر کیمرسه بارمو باقی اخوند بیزنینک اویمیزده تورادور بیزنینک پادشاهیمیز قری کشی مو سیزننک پادشاهینکیز یاش بر آدم دور قری ایماس کوزینکیز نمه بولدی هوا ساوق دور کوزلاریم دین یاشلار تولا اقادور بلالارینکیزغه چای و قند بردیم سنینک اوز اولاغینک بارمو اوزومنینک بر ایشاکیم و بر اطم بار سنینک بلانک باشی تازمو یاق باشی تاز ایماس دور

خما خان یخشی مظلوم دور ساچلاری هم تولا اوزون اما او تککان ایری تازدور اولارننک بر یاش بلاسی بار بلاسی اتام دیدی اتاسی بلاسیغه بلام نمه خواه لایسن دیدی بلاسی نان و قند خواه لایمن دیدی اتاسی بلاسیغه نان بردی قند برمادی اناسی قند برمایمیز دیدی بیزده قند یوق دیدی خما خانننک قیزی هم بار قیزی ایرکه تککان ایماس اما بر بلاسی بار کاشغرده یمان مظلوم تولادور چونک اتاسی خطای دور لنجودین کلدی خما خانننک چونک داداسی چونک اناسی کوردی سیز ایرکه تککان مو دیدی یاق ایرغه تککان ایماس دیدی ایکی کشی نان ییدی کوشت ییمادی

اول آدم توخته بای دور ایکی اوغلی بار بر اوغلی روزی آخوند دور روزی آخوند اتاسی توخته بای غه من بر ایال خواه لایمن دیدی توخته بای بلاسی غه بلام ایال خواه لایدور بیز بر ایال استایمیز دیدی بزار غه باردیلار توخته بای بلاسی غه بر ایال استادی روزی آخوند نینک کوزلاری حُما خان نی کوردی اتاسی غه من اوشول قیزی خواه لایمن ایالیم بولادور دیدی توخته بای شول ایالغه سن ایرکه تکان موسن دیدی حُما خان یاق ایرکه تکمادیم من یاش دور من دیدی توخته بای کوزلارینک چونک ساچلارینک هم اوزون دور اغلوم غه تکاسن مو دیدی یاق من ایرکه تکمایمن دیدی اما توخته بای حُما خان نینک اتا اناسی نی استادی اتاسی قری اناسی هم قری اولارغه تولا پُل بردی اولار قیز بلاسی غه شول اوغول غه تکاسن اتاسی بزرکه پُل بردی دیدی لار اما حُما خان نینک کوزلاریدین یاشلار اقی اش ییمادی

نیاز بی و باقی آخوند نمه یرکه باردیلار کوچاغه ایماس کاشغرغه باردیلار آطلاری نی و هم تولا سمان اول یرکه الدیلار کاشغر دریاسی نینک سولاری اول یرده اقادور اولار قری ایماس مو قری دور اما بلالاری تولا یاش دور قیزلاری ایرکه تکدی مو بر قیزی ایرکا تکدی بری تکمادی اوزی کچیک دور اما اتاسی باقی آخوند کاشغرغده نمه ایش قیلادور باقی آخوند بو یرده قوی اینکلار سویدی اوغول بلاسی روزی آخوند هم شول ایش قیلدی مو شول ایش قیلدی اسبابلاری تولا بار نیاز بی و هم کاشغردین کلمادی مو کاشغردین ایماس کوچادین کلدی اما کاشغرغده دوستلاری بار اوشول دوستلار نیاز بی و باقی آخوند غه خط یازدی لار

Exercise 2: Translate into Chaghatay

Niyāz Bibi went to Khotan. She stayed in the desert.

I went to Kashgar. I saw her child there.

Rozi Akhund is the son of Baqi Bay. Rozi Akhund wanted a wife very much.

Baqi Bay looked for a wife for his son. He said to a woman, "Are you married?"

What did you say? I said, "Go to your own work!"

Madame Humā's husband is not a very good man. Her husband's head is bald.

Madame Humā and her husband climbed the city wall.

From that place, they saw the king.

Madame Humā's husband said, "I, too, will become a king!"

Madame Humā said to her husband, "What king will you become? A bald king?"

Her husband said, "Did you not see the king? The king is very young, but he took money from the common people. He did not give the common people food."

Madame Humā said, "The king's heart is mean, but he gave the common people salt."

Her husband said, "Did he give it? I, too, will give the common people salt, but I will give the common people food, as well."

Chapter 7

A Legal Document

7.1 Introduction

Congratulations! You are ready to start reading simple but authentic texts. The format of the lessons will change a little from here on out. Each lesson will be focused on an authentic text belonging to a specific genre. We will start with formulaic, fairly straightforward genres, and gradually move on to more difficult-to-understand texts.

Our first texts concern the rental and sale of land, respectively. They are based on real documents.

7.2 Texts

You may already have your own process for deciphering unfamiliar texts. Nevertheless, I will recommend one that may be useful:

1. Look through the vocabulary list at the end of the lesson. Sound out each word as you read. Then study the grammar, especially (7.8).
2. Parse the text. Where do the sentences end? Where do the phrases end? Mark the ends of each phrase. (Hint: look for suffixes like -دور and -ب! I like to put a single vertical line after each -ب and a double vertical line after each finite verb.)
3. Make sure you identify all direct quotations (6.4). There are two quotations in this document. Where do they begin and end?
4. Transliterate each phrase of the text one by one. Note unfamiliar words and look them up in the glossary. You can check yourself against the transliteration at the end of this lesson.
5. Translate. You can check vocabulary word-by-word at first. Before you translate, however, read the whole sentence and figure out what it means. Ideally, you should gradually learn to translate each sentence as a unit of meaning, and eventually each paragraph.

7.2.1 Rental of Land

تاءریخقه بر مینک ایکی یوز توقسان بش آط یلی شوال آیینک یکرمه توققوزونجی کونی ایردی من که طرفان لیق ممت آخوند ابن مقصود آخوند دورمن اقرار شرعی قیلدیم که بغره کنتی ده بر فارچه اون بش چارک لیک یریم وبر حویله باغی برله بغره کنت لیک احمد آخوندغه اوتوز بش سر بدلیده بریل لیق اجاره که قویوب بدل اجاره نی تماماً تاپشوروب الدیم دیب اوشبو قولیم نینک راستلیقی اوچون بو خطنی بردیم

حضرار المجلس نیاز آخوند ثابت آخوند علی آخوند شاهد دور

7.2.2 Sale of Land

تأریخقه بر مینک اوچ یوز الیک الته ماه صفرنینک اوچی ایردی من که چونک اریق کنتی دین یعقوب باینینک اوغلی محمد بای دورمن اقرار شرعی قیلدیم که مذکور کنتدای توقوز فتمن لیق یریمنی تابع درخت لاری بیلان باقی آخوندنینک اوغلی ثابت آخوندغه ایکی یوز قرق یته سرکا ساتیب بردیم ثمنی تماماً تابشوروب الدیم دیب اوشبو قولیم نینک راستلیقی اوچون اوشبو وثیقه نی بردیم مذکور یرنینک حدود اربعه سی حد شرقی نیاز بی نینک ملکی غه متصل فاصل تام حد شمالی موسی باینینک ورثه لاری نینک حویله سیغه متصل فاصل اریق حد غربی عام اریق غه متصل حد جنوبی باقی آخوندنینک باغی غه متصل فاصل قر

حضرار المجلس ثابت میراب ممت آخوند محمد علی آخوند شاهد دور

Chaghatay	Transliteration	Definition
کون	kün	N. day, sun
آی	ay	N. month, moon (Turkic)
ماه	māh	N. month, moon (Persian) (Before a month, it has an <i>ezafe</i> : <i>māh-i šawwāl</i> “the month of Shawwāl.” [See 10.3])
شوال	Šawwāl	Islamic month of Shawwāl
صفر	Šafar	Islamic month of Šafar
یل	yil	N. year
ای-ایر-	e-/er-	V. to be
طرفان	Ṭurpan	PN. place name, Turpan/Turfan
ممت	Māmāt	PN. man’s name
ابن	ibn	“son of,” usually abbreviated as “b.” in English translation
علی	‘Alī	PN. man’s name
اقرار شرعی	iqrār-i šar‘ī	N. legal declaration
ثابت	Šābit	PN. man’s name
بغره	Bağara	PN. place name
کنت	kānt	N. town
احمد	Aḥmad	PN. man’s name
فارجه	parčā	N. piece, parcel (of land)
چارک	čarak	N. a unit of weight (about 9 kg, but highly variable across Central Asia), or a unit of area indicating the amount of land necessary to grow that amount of wheat

Chaghatay	Transliteration	Definition
حويله	hoyla	N. courtyard
بيلان/برله	bilān/birlā	Postposition. with
سر	sar	N. a silver coin equal to 16 tanggas (another kind of coin), or 35 grams
بدل	badal	N. price; a thing exchanged for another
اجاره	ijāra	N. renting
بدل اجاره	badal-i ijāra	N. rent (money paid)
تماماً	tamāman	Adv. completely
قوى-	qoy-	V. to place, put
قول	qawl	N. speech, thing said
راستلىق	rāstliq	N. truth
اوچون	učun	Postposition. for, because of, on behalf of
حضار المجلس	ḥuẓār al-majlis	N. those present at the meeting (as witnesses)
شاهد	šāhid	N. witness
يعقوب	Ya‘qūb	PN. man’s name, Ya‘qub
محمد	Muḥammad	PN. man’s name, Muḥammad
اريق	eriq	N. irrigation ditch, channel
مذكور	maẓkūr	Adj. the aforementioned. This also has a feminine form, <i>maẓkūra</i> .
فتمن	ḡatman	N. a unit of weight (about 574 kg in the area of Kashgar ca. 1910, but highly variable across Central Asia), or a unit of area indicating the amount of land necessary to grow that amount of wheat
تابع	tābi‘	Adj. belonging to, included
سات-	sat-	V. to sell
ثمن	ṣaman	N. price
تاپشور-	tapšur-	V. to hand over
وثيقه	waṣīqa	N. confirmation of an oath
حدود اربعه	ḥudūd-i arba‘a	N. the “four limits” (the boundaries of a parcel of land)
حد	ḥadd	N. boundary (singular of Ar. <i>ḥudūd</i>)
حد شرقى	ḥadd-i šarqī	N. eastern boundary

Chaghatay	Transliteration	Definition
ملک	milk	N. property
متصل	mutaṣṣil	Adj. bordering
فاصل	fāṣil	Adj. dividing
حد شمالی	ḥadd-i šimālī	N. northern boundary
موسی	Mūsà	PN. man's name, Musa (biblical Moses)
ورثه	warāṣa	N. heirs (Arabic plural of وارث <i>wāriṣ</i> "heir")
حد غربی	ḥadd-i ġarbī	N. western boundary
عام	‘āmm	N. common people; Adj. common use, for the common good
حد جنوبی	ḥadd-i janūbī	N. southern boundary
قر	qir	N. a low dyke of earth separating fields
میراب	mīrāb	N. an official who manages irrigation and the distribution of water
ایت-	eyt-	V. to say

7.3 Numbers

It is time for you to learn your numbers. You should not do so all at once, unless you are one of those people who is very good at memorizing. Consult Appendix A for a chart of the numbers.

You will notice that numbers come in two forms. They can be written out as words, or they can be written in the Hindu numerals common to the Muslim world:

Chaghatay	Hindu numerals	Transliteration	Value
بر	۱	bir	1
مینک	۱۰۰۰	miṇ	1000
ایکی	۲	ikki	2
یوز	۱۰۰	yüz	100
توقسان	۹۰	toqsan	90
بش	۵	bāš	5

They otherwise work just like the numbers familiar to a native speaker of English or Chinese. To use the example this document provides, *Bir miṇ ikki yüz toqsan bāš* is "one thousand, two hundreds, ninety, five" or 1,295.

7.3.1 Dates

Dates begin with the word *tārīḥ*, variously spelt تاریخ, تاءريخ, تأريخ, and so on. This word literally means “year” or “history,” and for reasons no one seems to understand, it generally takes the *Dative* suffix *-ga/-gä/-qa*: تاءريخقه *tārīḥqa*.

Tārīḥqa bir miñ ikki yüz toqsan bäs is thus “the year 1295” of the Hijri calendar.

7.3.2 Ordinal Numbers

Ordinal numbers are numbers that count things, or put them in order: first, second, third, one-hundredth, and so on.

Ordinal numbers take the suffix *-nči* (sometimes *-inči* or *-unči/-ünči*).

Chaghatay	Transliteration	Meaning	Chaghatay	Transliteration	Meaning
برنجی	birinči	1st	التنجی	altinči	6th
ایکینجی	ikkinči	2nd	یتینجی	yätinči	7th
اوجونجی	üčünči	3rd	سکزنجی	säkkizinči	8th
تورتونجی	törtünči	4th	توقوزونجی	toqquzunči	9th
بشنجی	bäšinči	5th	اونونجی	onunči	10th

As you see in the text, ordinal numbers are used to specify the day. Of course, numbers can also be spelled out in numerals.

ماه شوال نینک یکرمه توققوزنجی کونی

māh-i šawwālñiñ yigirmä toqquzunči küni

the 29th day of the month of Shawwal

۱۸نجی جمادی الاخری

18-nči jumādā al-āḥira

the 18th of Jumada al-Akhira

جمادی الاخری نینک ۱۸نجی کونی

jumādā al-āḥirāñiñ 18-nči küni

the 18th day of Jumada al-Akhira

7.4 *i-/er- (är-)* “To Be”

Your next step in reading the date is to decipher that verb at the end, ایردی *erdi* (or possibly *ärdi*). You remember that to say “to be” in the present, we use دور *-dur*. In the past, however, there is no دور *-dur*. Instead, we use a special verb that has disappeared from the present but survives in the past: ای *i-* or ایر *er-*.

i-/er- (är-) “to be” is conjugated in the Affirmative just like any other Simple Past verb:

Chaghatay	Transliteration	Meaning	Chaghatay	Transliteration	Meaning
من ایردیم	mān erdim	I was	بیز ایردوق	biz erduq	we were
سبز ایردینکیز	siz erdiñiz	you were	سبزلاز ایردینکلار	sizlär erdiñlar	you were
سن ایردینک	sān erdiñ	you were			
اول ایردی	ul erdi	he/she/it was	اولار ایردی(لار)	ular erdi(lär)	they were

However, *i-/er- (är-)* “to be” in the Negative requires us to use ایماس *emäs* followed by *i-/er-*:

Chaghatay	Transliteration	Meaning	Chaghatay	Transliteration	Meaning
من ایماس ایردیم	mān emäs erdim	I was not	بیز ایماس ایردوق	biz emäs erduq	we were not
سبز ایماس ایردینکیز	siz emäs erdiñiz	you were not	سبزلاز ایماس ایردینکلار	sizlär emäs erdiñlar	you were not
سن ایماس ایردینک	sān emäs erdiñ	you were not			
اول ایماس ایردی	ul emäs erdi	he/she/it was not	اولار ایماس ایردی(لار)	ular emäs erdi(lär)	they were not

من اوشول یرده ایردیم

Mān uşul yärdä erdim.

I was in that place.

اول مظلوم کشی باقی خواجه نینک اناسی ایردی

Ul mazlūm kişi Bāqī Ḥʾājaniñ anasi erdi.

That woman was Baqī Khwaja’s mother.

شول زمانده سبز تولا کچیک ایردینکیزمو

Şul zamānda siz tola kiçik erdiñizmu?

At that time, were you very young?

تولا کچیک ایماس ایردیم اما چونک ایماس ایردیم

Tola kiçik emäs erdim, ammā çoñ emäs erdim.

I was not very young, but I was not grown up.

7.5 Subordinating Conjunction که *ke*

The conjunction که *ke* comes from Persian, in which it means “that” or “who are.” It begins a subordinate clause, which we can usually think of as a sort of parenthetical description.

There are two main variations on this suffix: کی *ki* and کیم *kim*.

انام که خطای دین کلدی

anam (ke Hıṭāyḏin kaldi)

my mother (who came from China)

باقی آخوند که کین اوز یورتی غه یاندی بلاسیغه بر
فارچه خط بردی

*Bāqī Āhūnd (ke keyin öz yurtıǵa yandı) balasıǵa bir
parçā haṭ bārdi.*

Baqi Akhund, who later returned to his own land, gave
his child a letter.

In our document, we see it as *mān ke . . . -durmān* من که . . . -دورمن “I, who am . . .” bracketing a list of names. This is the usual way of listing names at the beginning of such a document so as to indicate who is filing the complaint, agreeing to the settlement, and so on.

بیزلار که ختن دین نیاز خان روزی بای و خما
بی بی دورمیز . . .

*Bizlār (ke Hotandin Niyāz Hān, Rozi Bay, wā
Humā Bibidurmiz) . . .*

We (who are Niyaz Khan, Rozi Bay, and Huma
Bibi from Khotan) . . .

من که طرفان دین ممت آخوند ابن مقصود
آخوند دورمن

*Mān (ke Turpandin Māmāt Āhūnd ibn Maqṣūd
Āhūnddurmān) . . .*

I (who am Māmāt Akhund b. Maqsud Akhund
from Turpan) . . .

Sometimes, a quote begins with *ke* که, as in *eytti ke* ایتی که “he said that . . .” This either takes the place of *de* -دی- by indicating the beginning of a quote rather than the end. Sometimes you will see both together. Sometimes there will be far too many verbs for “to say” in one place, and one will be doubled through the use of a Perfective suffix (7.8).

پادشاه دیدی لار که بیز بشنجی ایده ختن نی
الامیز

*Pādišāh dedilārke, “Bāšinçi ayda Hotanni
alamiz.”*

The king said, “In the fifth month, we will take
Khotan.”

اقرار شرعی قیلدیم که

Iqrār-i šar‘ī qildim ke, . . .

I made a legal declaration to the effect that . . .

ملا آخوند ایتی لار که کاشغر خواجه لاری تولا
یخشی دور دیدی لار

*Mullā āhūnd eyttilār ke, “Kašǵar h”ājalari tola
yahšidur,” dedilār.*

Mullah Akhund said, “The khwajas of Kashgar
are very good.”

من که کوچالیق توختی میرابدورمن ایتمکه
اوشول اون تورت فتمنلیق یرنی یعقوب
آخوند غه بر یوز الته سرکه برامن دیپ ایتم

*Mān (ke Kučaliq Tohta Mīrābdurmān)
eyttim ke, uşul on tört patmanliq yārni
Ya‘qūb Āhūndǵa bir yüz altā sargā berāmān
dep eyttim.*

I, Tokhta Mirab of Kucha, said, “I gave this
fourteen-patman plot of land to Ya‘qūb Akhund
for 106 sar.”

7.6 لیک /-liq/-lik/-liğ/-luğ, etc.

One of the most common suffixes in Chaghatay is لیک *-liq*, or some variation on it: لیک *-lik*, لوق *-luq*, لیغ *-liğ*, لوغ *-luğ*, لوك *-lük* or *-lüg*—all of these are possible.

Technically, we are looking at two *different* suffixes that just happen to look extremely similar. They are so similar, in fact, that most scribes did not distinguish them in writing. For the sake of clarity, we will treat these two suffixes separately here, but keep in mind that they will usually be *written* the same way afterward.

7.6.1 Attributive لیغ *-liğ* لوك *-lüg* لوغ *-luğ* لیگ *-lig*

This suffix ending in غ [ğ] or گ [g] is an “attributive” suffix—it indicates belonging to something, or possessing its particular quality. This suffix turns nouns into adjectives. For example, the word آت *āt* “horse” can be turned into آتلیغ *ātliğ* “possessing a horse, horse-having.” A placename like کاشغر *Kašgar* will become an adjective کاشغریگ *Kašgarlig* “originating in Kashgar, Kashgari.”

Look at the end of each suffix: لیغ *-liğ* لیگ *-lig* لوغ *-luğ* لوك *-lüg*. All of these end in a voiced consonant. If the stem has a back vowel, the suffix will end in غ [ğ]. If the stem has a front vowel, the suffix will end in گ [g]. Roundedness harmony determines the vowel. So, both palatal harmony and roundedness harmony play roles in choosing the form of the suffix.

اوتلوق	کوللوق	ختن لیگ	آتلیغ	تاز باشلیغ
otluğ	köllüg	Hotanlig	ātliğ	taz başliğ
grassy	possessing a lake	originating in Khotan	horse-having, on horseback	bald-headed

اوتلوق یورت	کوللوق باغ	ختن لیگ مظلوم	باش مینک آتلیغ کشتی	تاز باشلیغ قری آدم
otluğ yurt	köllüg bağ	Hotanlig mazlūm	bāš min ātliğ kiši	taz başliğ qeri ādam
a grassy land	a garden with a lake	a Khotanese woman	5,000 mounted men	a bald old man

The person named at the top of the first document is from طرفان *Ṭurpan*, so he is طرفانلیغ *Ṭurpanliğ* “Turpanese.” Later, *-liğ* is added to a noun to make it an adjective: بر یللیغ اجاره *bir yillig ijāra* “a one-year rent.”

Nevertheless, the attentive reader will have noticed that the actual spelling of this suffix in the document is لیک *-liq* in both cases. In practice, these suffixes were rarely distinguished from the next variant. This is because word-final consonants were (probably) always devoiced in Chaghatay (7.6.2). You may see them written differently in earlier texts.

7.6.2 لوق *-luq* لوك *-lük* لیک *-liq* لیک *-lik*

The suffix ending in ق [q] or ک [k] produces nouns that relate to the root word in an abstract way.

It can turn adjectives into nouns: راست *rāst* “true” → راستلیق *rāstliq* “truth”; چونک *čonq* “large” → چونکلیق *čonqluq* “largeness”; کچیک *kičik* “small” → کچیکلیک *kičiklik* “smallness; youth.”

It can turn nouns into more abstract nouns: پادشاه *pādišāh* “king” → پادشاه‌لیق *pādišāhliq* “kingship”; بala “child” → بالالیق *balaliq* “childhood”; خدا *Hudā* “God” → خدالیق *Hudāliq* “deity; godliness.”

Once again, the choice of suffix relates to both palatal harmony and roundedness harmony. لوق *-liq* is used following the *back* vowel [a] and لیک *-lik* following the *front* vowel [ä]. لوق *-luq* will follow the *back, round* vowels [o, u], while لوک *-lük* will follow the *front, round* vowels [ö, ü].

The opposite of لوق *-liq* is سیز *-siz* “without” (12.3).

7.7 Postpositions: بیلان *bilän* or برله *birlä* and اوچون *uçun*

In English, we use prepositions to describe the place, manner, goal, or direction of an action: “around the house,” “to the store,” “according to the law,” and so on. All of these *prepositions* come *before* the words they modify, hence “pre-.”

Chaghatay uses *postpositions* to do the same work. Unlike Chaghatay adjectives, these *postpositions* come *after* the words they modify. We have two in this document:

بیلان *bilän* usually means simply “with,” but it can also indicate “together with; by means of; on the occasion of,” and so on. You will be able to tell from context. There are many variations on بیلان *bilän*, most commonly برله *birlä*. We also encounter ایله *ilä*, بيله *billä*, and others.

اوچون *uçun* means “for; because of; for the benefit of; for the purpose of.”

من روزی آخوند بیلان بازارغه کلدیم

Män Rozi Āhūnd bilän bazārğa kældim.

I came to the market with Rozi Akhund.

سیزلار نمه اوچون شول ایشلارنی قیلدینکلار

Sizlär nemä uçun şul işlarni qıldıñlar?

For what purpose did you do these deeds?

7.8 The Suffix ب *-p*

7.8.1 Serial Verbs

Chaghatay links verbs together in time sequences with the suffix ب *-p*. (It is also written پ *-p*, but we usually see ب *-p* in manuscripts). This is how we connect two sentences—not with و *wä*, but with ب *-p*.

We could translate ب *-p* as “and” or “and then.” It has no tense—it works in the Past, Present, or Future. What ب *-p* does indicate, however, is that the action is or will be “completed” before the one that follows. In technical language, we call it a “perfective” suffix. The subjects of the two verbs do not have to be the same.

من اویدین چیقپ دریاغه بارپ سو ایچپ
اش ییدیم

Män öydin çıqip, daryāğa barip, su içip, aşı yedim.

I left the house, went to the river, drank water, and ate food.

اتام سیزلار نمه ایش قیلایسزلار دپ اولار بیز
آت ایستایمیز دیدی

Atam “Sizlär nemä iş qılasızlar?” dep, ular “Biz at istäymiz” dedi.

My father said to them, “What are you doing?” and they said, “We are looking for a horse.”

The vowel in the ب- *-p* suffix depends on roundedness harmony and palatal harmony, just like the suffixes in the Simple Past.

1. if the stem ends in a vowel, only ب- *-p* is added, for example, ایستاب *istāp* “seek and”
2. if [a] or [ā] then a consonant, add یب- *-ip*, for example, باریب *barip* “go and”
3. if [o] or [u] then a consonant, add وب- *-up*, for example, توروب *turup* “stand and”
4. if [ö] or [ü] then a consonant, add وب- *-ü*p, for example, کوروب *körup* “see and”

Of course, this is just a rule. It will be broken.

7.8.2 *Manner (the Copulative Gerund)*

When you see two verbs right next to each other, and the first one ends in ب- *-p*, it is very likely that they are linked together intimately. In these cases, the *first* of the two verbs indicates the action, while the *second* one suggests the result of the action or the manner in which it was done. (This is especially common when the second verb in the sequence is ال- or بر- *bär-*.)

تاپشوروب الدیم
tapšurup aldim

Literally: I received by something being handed over.

“I collected.”

ساتیب بردیم
satip bārdim

Literally: I sold in a way that resulted in someone else receiving, or that benefited them.

“I sold it to her.” (or “I sold it on her behalf.”)

How do you know if تاپشوروب الدیم is *Tapšurup aldim* “I received it (in a way that benefited me),” or *Tapšurup, aldim* “I received, and then took?” Pay attention to context.

To see how the negative version of ب- *-p* works, go to مای- *-may -māy* (9.8).

7.8.3 *Dissecting a Tricky Sentence*

Now that we know how ب- *-p* works, we can parse this sentence:

بر یل لبق اجاره که قویوب بدل اجاره نی تماماً تاپشوروب الدیم دیب اوشبو قولیم نینک راستلیقی
اوچون بو خطنی بردیم

Mark each serial verb ending in ب- *-p* and all of the verbs in the Simple Past. There are three serial verbs (قویوب، تاپشوروب، دیب) and two in the Simple Past (بردییم، الدیم).

Start from the end of the sentence: بو خطنی بردیم *bu ḥaṭni bārdim* “I provided this document.” You now know how the story ends.

Why did he provide the document? اوشبو قولیم نینک راستلیقی اوچون *ušbu qawlimniñ rāstliqi uḥun* “because of/for the benefit of the truth of what I said.” The document is here as a record, noted by an Islamic judge, that he indeed made this statement.

Where is the statement? Remember that the verb دی- *de-* “to say” acts like a quotation mark—it shows where someone’s speech ends. Here, instead of دیدیم *dedim* “I said,” we have the serial verb دیب *dep*, “I said, and . . .”

What is the statement? Quotations tend to end in verbs that specify action in a specific time and place, in this case *الديم* *al-dim* “I took.”

How did he take, and what? *بداً تماماً* *badal-i ijārani tamāman tapšurup* “I received in its entirety the rent.” Great, we now have a whole story.

But wait, there is another serial verb before *بداً*! What did he do before receiving the rent? *بر* *bir yilliq ijāragā qoyup* “I placed [the land] into a one-year rental, and . . .”

Put it all together.

“*Bir yilliq ijāragā qoyup, badal-i ijārani tamāman tapšurup aldim,*” *dep, uşbu qawlimniñ rāstlığı uçun bu haṭni bārdim.*

“‘I placed [the land] into a one-year rental, and I received in its entirety the rent,’ I said, and as proof of what I said, I provided this document.”

Transcription

Text 1

Tārīḥqa bir miñ ikki yüz toqsan baş, at yili, Şawwāl ayiniñ yigirmä toqquzunçı küni erdi. Män (ke Turpanlıq Mämät Āḥünd ibn Maqşūd Āḥündurmän) iqrār-i şar‘ī qildim ke, “Bağara kántidä bir parçä on baş çaraklık yärim wä bir hoyla bāği birlä Bağara kántlik Aḥmad Āḥündğa ottuz baş sar badalidä bir yilliq ijāragā qoyup, badal-i ijārani tamāman tapšurup aldim,” dep uşbu qawlimniñ rāstlığığa bu haṭni bārdim.

Hužār al-majlis: Niyāz Āḥünd, Şābit Āḥünd, ‘Alī Āḥünd šāhiddur.

Text 2

Tārīḥqa bir miñ üç yüz ällik altä, mäh-i Şafarniñ üçü erdi. Män (ke Çoñ Eriq kántidin Ya‘qub Bayniñ oğlu Muḥammad Baydurmän) iqrār-i şar‘ī qildim ke, “Mažkūr kántdäki toqquz patmanlıq yärimni tābi‘ daraḥtlari bilän Bāqī Āḥündniñ oğlu Şābit Āḥündğa ikki yüz qırq yättä sargä satıp bārdim. Samanini tamāman tapšurup aldim,” dep uşbu qawlimniñ rāstlığı uçun uşbu waşıqani bārdim. Mažkūr yärniñ ḥudūd-i arba‘asi: ḥadd-i şarqī: Niyāz Bibiniñ milkiğa mutaşşil, fāşil: tam. Ḥadd-i şimālī: Mūsā Bayniñ waraşalariniñ hoylasığa mutaşşil, fāşil: eriq. Ḥadd-i ġarbī: ‘ām eriqğa mutaşşil. Ḥadd-i janūbī: Bāqī Āḥündniñ bāğiğa mutaşşil, fāşil: qır.

Hužār al-majlis: Şābit Mīrāb, Mämät Āḥünd, Muḥammad ‘Alī Āḥünd šāhiddur.

Translation

Text 1

In the Hijri year 1295, the Year of the Horse, on the 29th day of the month of Shawwal, I (Mämät Akhund b. Maqsud Akhund of Turpan) made a legal declaration: “I agreed to rent a parcel of my land 15 *charak* in size, along with a house and its orchard, to Ahmad Akhund of the town of Baghara for 35 *sar* for the period of one year. I received the rent in full.” As proof of what I said, I provided this document.

Witnesses: Niyaz Akhund, Sabit Akhund, and ‘Ali Akhund.

Text 2

In the Hijri year 1356, on the third day of the month of Safar, I (Ya‘qub Bay, son of Muḥammad Bay, of the town of Big Ditch) made a legal declaration: “I sold 9 *patman* of land in the

aforementioned town, with its trees, to Baqi Akhund's son Sabit Akhund for 247 *sar*. I received the price in full." As proof of what I said, I provided this confirmation of my oath. That land's four boundaries are: to the east, it abuts Niyaz Bibi's property, boundary: wall. To the north, it abuts the house of the heirs of Musa Bay, boundary: ditch. To the west, it abuts the common irrigation ditch. To the south, it abuts Baqi Akhund's orchard, boundary: a low dyke of soil.

Witnesses: Sabit Mirab, Mämät Akhund, and Muḥammad 'Ali Akhund.

7.9 Further Reading and Study

Resources for studying these sorts of documents abound. Gustaf Ahlbert, a Swedish missionary in Kashgar, in 1920 produced a collection of specimens of formal writing, including contracts, deeds, and letters. It was called *خطوط المتفرقة يعنى الته شهرينيك رسم خط و وثيقه لارى* *Huṭūṭ al-mutafarriqa, ya'nī Altā Šaharniṭ rasm ḥaṭ wā waṣīqalari* (*The Manner of Writing Letters and Documents in the Six Cities*). This collection can be found digitized on the website of the Jarring Collection at the Swedish Research Institute in Istanbul as *xutu:t al-muteferriqæ jānī alte šeherniṭ resmi xæt ve vesi:qælæri*, publication 1920:3 in the Kashgar Prints. (Later editions include corrections or examples of other genres.)

Scholars in China are now producing collections of precisely these sorts of documents, complete with photoreproductions of the originals, transliterations, and translations. See, for example, Zhang Shicai, *Wei wuer zu qiyue wenshu yizhu* [*Uyghur Contracts and Documents, Translated and Annotated*] (Wulumuqi: Xinjiang daxue chubanshe, 2015).

Chapter 8

A Newspaper Story from Kashgar

8.1 Introduction

This text comes from the later end of Chaghatay. It was published on October 9, 1933, in Kashgar in the newspaper *Eastern Turkestan Life* (*Šarqī Turkistān Ḥayātī*), the mouthpiece of a short-lived republic, while fighting raged throughout the city. “Dungans” (a name for Hui, Chinese-speaking Muslims) fought against Turks for control of Kashgar.

This newspaper story narrates one of those battles, and along the way illustrates and builds upon some of the narrative conventions and grammar we learned in chapter 7 and earlier.

Note that some of the spelling in this article is different from what we have seen before. ک [k] is replaced with ك [k]. لار -*lar* is now shortened to لر -*lar*.

If you would like to read the original version of this article, scans of *Eastern Turkestan Life* can be found online on the website of the Jarring Collection of the Lund University Library in Sweden. This text has been slightly modified from the original.

From this point on, because we are using authentic texts, we will encounter words that are otherwise fairly uncommon. These are marked in the vocabulary lists with an asterisk (*).

8.2 Text

۱۸نجى جمادى الاخرى يکشنبه سحرده کچه غفلتدين فايدالانيب تورت يوز يکشنبه واقعهسى قدر تونکان فرقهسى چقيب کچيک چت يول لر بر آط بازارىغه قدر کلدی موندين بر فرقهسى تاش بازارىغه کلکان ایدی عسکرلر طرفىدين آتيلب بر سرايغه قامالديلر بر نچهسى شونده ثلمتغه اوچراب باقىسى سراى نينک آرقهسىنى تيشيب چقيب قاچديلر آط بازارىده قالغانلرى پاينافده بر نچه عمارت لرکه اوت ياقيب تورغان حالده تيشوک دروازه طرفدين عسکرلر ميز يتيب کليب هجوم باشلاب اوندين زيادهسىنى آتيب باقىسى قاچيب عسکرلر طرفدين آرقهدين تعقيب اتيلدى سکز تاشغه کلکانده خچرچى طرفداکى اوزبک عسکرلرى کليب تونکانلارنى ايکى طرفدين آتيب اليکدين زيادهسى اولتورولوب کوبلرى يارالانيب يىنکى شهر ايچى که قاچديلر بش آتار اون آتار اون ملطيق بر نچه کته آطر غنيمت اليندى بر نچه اسپرلر توتولدى

Chaghatay	Transliteration	Definition
شرقى	šarqī	Adj. eastern
ترکستان	Turkistān	Turkistan, the “land of the Turks”
حيات	ḥayāt	N. life

Chaghatay	Transliteration	Definition
يکشنبه	yakšanba	PN. Sunday
واقعه	wāqī'a	N. incident, event
جمادی الاخير	jumādā al-āḥīr	PN. the month Jumada al-Akhir
سحر	saḥar	N. early morning
کچه	kečä	N. night, evening
غفلت	ğaflat*	N. carelessness, inattention
فايدالان-	fāydalan-	V. use (دين فايدالان- <i>-din fāydalan-</i> “to use X”)
غە قدر	-ğa qadar	up to X
تونكان	Tungan	PN. Dungan, Hui, Sino-Muslim, Chinese-speaking Muslim
فرقه	fırqa	N. group
چت	čät	Adj. outlying, distant
موندين	mundin	“(بو + -دين)” “from this”
عسكر	‘askar	N. soldier
طرف	ṭaraf	N. side; in construction <i>X ṭarafidin</i> , indicates the agent X in a passive construction
آت-	at-	V. to shoot
سرای	sarāy	N. serai
قاما-	qama-	V. lock, shut
يت-	yät-	V. to arrive
بر نچه	bir nāččä	Some
شونده	šunda	“(شول + ده <)” “in that place”
ثلمت	ṣulmat*	N. crack, hole
اوچرا-	učra-	V. to encounter
باقی	bāqī	N. remainder
آرقه	arqa	N. back
تیش-	tiš-	V. to bite; dig through
قاچ-	qač-	V. to flee
قال-	qal-	V. to stay, remain; to be left in a state

Chaghatay	Transliteration	Definition
پایناف	Paynaḅ	PN. placename, Paynap
اوت	ot	N. fire
یاق-	yaq-	V. to light (- غه اوت یاق- <i>ġa ot yaq-</i> “to light X on fire”)
حال	ḥāl	N. state (of being)
هجوم	hujūm	N. attack
تعقیب	ta‘qīb	N. pursuit
سکز تاش	Säkkiz Taš	PN. place name, Sakkiz Tash “Eight Stones”
خچرچی	Ḥačarči	PN. place name, Khujand, a city in today’s Tajikistan
اوزبک	Özbäk	PN. Uzbek
-دین زیاده	X-din ziyāda	more than X
اولتور-	öltür-	V. kill
کوب	köp	Adj. many
یارالا-	yarala-	V. to wound
شهر	šahar	N. city (ینکی شهر <i>yäñi šahar</i> “New City”)
ایچی	iči	N. inside
بش آتار	bāš atar	N. five-shooter pistol
اون آتار	on atar	N. ten-shooter pistol
ملطیق	milṭīq	N. rifle
کته	katta	Adj. large
غنیمت	ġanīmat	N. booty, spoils
اسیر	asīr	N. prisoner
توت-	tut-	V. to seize

Reading Questions

As you read, it will help to engage with the substance of the text—not just the language, but the narrative told through it. This is a newspaper article, so answer the basics:

When did this happen? (Look for ways to convert from Hijri to Gregorian dates!)

Who was involved?

What happened?

Where?

How?

Why? (You may need to speculate)

Who is telling the story?

8.3 Passive Voice

This text contains several examples of the Passive Voice. To make a verb Passive, simply attach the suffix **-ل** *-l-*. If the stem's final consonant is already <ل> [l], then the suffix becomes **-ن** [n]. Examples in this passage include:

Active Verbs				
آت-	قاما-	اولتور-	يارالا-	ال-
at-	qama-	öltür-	yarala-	al-
to shoot	to shut in	to kill	to wound	to take
Passive Verbs				
آتیل-	قامال-	اولتورول-	يارالان-	الین-
atil-	qamal-	öltürül-	yaralan-	alin-
to be shot	to be shut in	to be killed	to be wounded	to be taken

Note that when you add the suffix **-ل** *-l-*, the vowel before it depends on the stem. You will recognize these rules from our discussion of roundedness harmony (6.2).

1. If the stem ends in a vowel, just add **-ل** *-l-*, ex **يارالان** *yaralan-* “to be wounded.”
2. If the stem ends in a consonant, and the last vowel is [a, ä], add **-یل** *-il-*, for example, **آتیل** *atil-* “to be shot.”
3. If the stem ends in a consonant, and the last vowel is [o, u], add **-ول** *-ul-*, for example, **سویول** *soyul-* “to be slaughtered.”
4. If the stem ends in a consonant, and the last vowel is [ö, ü], add **-ؤل** *-ül-*, for example, **کورؤل** *körül-* “to be seen”

In Passive constructions, the agent (the doer of the action) is marked with *X tarafidin* طرفیدین X “by X.”

تونکانلار طرفیدین آتیلدی

Tunganlar tarafidin atildi.

He was shot by Dungans.

قامالدوق

Qamaldıq.

We were shut in.

عسکارلار طرفیدین اولتورولدی لار

Askarlar tarafidin öltürüldilər.

They were killed by soldiers.

8.4 Participle -غان/-گان *-ğan/-gän*

A participle can turn a verb into an adjective. In English, we can talk about “a king who conquers the world,” but we can also turn that phrase around: “a world-conquering king.” The

phrase “world-conquering” is kind of like a participle in Chaghatay. In Chaghatay, however, participles can work in both the Past and in the Present-Future, so we also see phrases like “a conquered-the-world king.”

A participle can also function as a noun, to which we can then add the case suffixes. We will see examples below.

The participle suffix is very common, so scribes often wrote it hurriedly or with a sort of shorthand. See the section on Chaghatay writing for examples.

8.4.1 Past Participle

When it is added directly to a verb stem, the suffix *کان* -/غان- *-ğan/-gän* forms the Past Participle.

The newspaper story gives us a couple of examples of the participle as a noun. Let’s think of this as “the moment when an action was done,” “the time when something was in a certain state.”

ملالار شمال دین یانغانده

mullālar šimāldin yanganda

when the mullahs returned from the north

کچیک بولغانیمده

kičik bolğanimda

when I was small

عسکرلر اتیلغان دین کین

‘askarlār atilğandin keyin

after the soldiers were shot

باغنی الامن دیکانیده

“Bāğni alamān” degānidā

when he said “I am taking the orchard”

Break these down, and you will see some patterns. First, the choice of *غان* -*ğan* or *کان* -*gän* depends on palatal harmony: *back* vowels [a, o, u] take *غان* -*ğan*, while *front* vowels [ä, ö, ü] take *کان* -*gän*. Of course, these rules are made to be broken.

The participle can then take a suffix or a postposition: the Locative *ده* -*da/-dā* puts the action “in” the time when something happened. The Ablative suffix *دین* -*din* can be used with the postposition *کین* *keyin* to indicate that something happened “after” an event.

Optionally, the participle can take a personal possessive suffix (6.1). This helps clarify *who* or *what* was doing the action, or was in a certain state, for example, *دیکانیده* *degānidā* “when he said.” Break this down into *degān* “saying,” *-i-* “his,” and *-dā* “at, in”—literally, “at his saying.”

The participle can also modify a noun, as it does at the end of the document:

شمال دین یانغان ملالار

šimāldin yangan mullālar

mullahs returned from the north

طرفان دا قالغان دوستی

Ṭurpanda qalğan dosti

her friend who stayed in Turpan

قیلینغان خط

qilingan haṭ

a made (written) letter

بیز کورکان تنج زمان

biz körgän tinč zamān

the peaceful time we have seen

8.4.2 Present Participle

We see this suffix combined with Present-Future verbs to produce a Present Participle. Just like the Past Participle, this can be a noun (“the fact of doing something or being in a certain state”) or an adjective (“which is doing something or is in a certain state”). The adjective is vastly more common.

شول يردە اولتورادورغان قىز

şul yärdä olturadurğan qiz

the girl who is sitting here

قولانگه كئادورغان عام يول

Qolaŋğa ketädurğan ‘amm yol

the highway that goes to Qolang

8.4.3 Past Perfect

You will have noticed that stories tend to be told with a combination of the Simple Past, the Perfective Converb, and the Past Participle: نیاز بی ختن دین کلیپ خواجه لارنینک *Niyāz Bibi Hotandin kelip, h‘ājalarnıñ bāğida olturdi. Olturğanida, bir ‘askar tarafidin öltürüldi.* “Niyāz Bibi came from Khotan, and she sat in the orchard of the khwajas. When she sat down, she was killed by a soldier.”

Sometimes, however, the storyteller must switch the focus along the way to sometime further in the past: اما نیاز بی کلکانیده شول باغقه بر عسکار هم تونکان ایستاب کلکان ایدی *Ammā Niyāz Bibi kalgānida, şul bāğqa bir ‘askar hām Tungan istāp kalgān idi.* “However, when Niyāz Bibi arrived, a soldier *had come* to this orchard looking for Dungans.”

To make this Past Perfect, Chaghatay combines the Past Participle with the Simple Past of ایر-/-ای *er-/i-* “to be.”

بر فرقه سی تاش بازار یغه کلکان ایدی

Bir fırqası Taş Bāzāriğa kalgān idi.

One group had come to the Stone Market.

8.5 -b turğan hālda V-p turğan hālda

This text gives us an example of how to say “while X was doing Y”: -b turğan hālde *V-p turğan hālda.*

[تونکانلار] بر نچه عمارت لرکه اوت یاقیب تورغان حالده ...

[Tunganlar] bir nāččä ‘imāratlārgä ot yaqıp turğan hālda ...

While [the Tungsans] were setting fire to several buildings ...

This phrase has two parts. Let’s start with -b tur-. In 7.8, we noticed how, when some verbs are combined by the suffix -b *-p*, the meaning of the *second* verb (-tur *tur-* “to

stand, stay”) affects the meaning of the *first* verb (یاق- *yaq*- “to light”). While اوت یاقدی *ot yaqdi* alone means “they lit fire,” اوت یاقیب توردی *ot yaqip turdi* means “they kept lighting on fire.” This phrase integrates the meaning of تور- *tur*- “stay” into the meaning of یاق- *yaq*- “light.”

Now we can make a participle out of this phrase (8.4). اوت یاقیب تورغان *ot yaqip turğan* means, as an adjective, “continuously lighting on fire in the past.” This phrase can modify the word حال *hāl*, meaning “state (of being)”: اوت یاقیب تورغان حال *ot yaqip turğan hāl* “a state of continuously lighting on fire in the past.”

Add again the Locative suffix ده- *-da*: اوت یاقیب تورغان حالده *ot yaqip turğan hālda* “during a state of continuously lighting on fire in the past”—or, in colloquial language, “while they were lighting fires.”

This is the most common way to say “while X was doing Y.” We will see it again in later lessons.

8.6 Practice

Try reading these real newspaper stories. A glossary is included below.

8.6.1 From Free Turkestan (*Ärkin Turkistān*) No. 14, 2 Shaban 1302

ینکی شهر ۱۵ شعبان سه‌شنبه کونی تازغون یولیده عسکرلریمز تونکانلر برله مقابله بولوپ اوروشوب نتیجه‌ده تونکانلردین یکرماسی اتیلدی قالغانی ینکی شهرکه قاچدیلر بو اوروشده عسکرلریمز یته دانه یخشی بش اتار اون اتار ملتق غنیمت الدیلر ایکی نفر اسیر توتولدی

8.6.2 From Independence (*Istiqlāl*), 1302 AH

وکیل عبداللطیف افندی نینگ تشریفی

۱۵ شعبانده—رئیس جمهور حضرتلری نینگ حضور عالی‌لریدین عالی یارقلر برلن محترم وکیل عبداللطیف افندی باش وکالت‌غه تشریف بیوردیلر، مذکور افندی نینگ تشریفی مناسبت بله باش وکالتده قومندانلر نینگ فوق‌العاده مجلسلری بولدی، ارته‌سی محترم وکیل افندی یانکی شهرغه چقیب آنده توقیف ایتلغانی اوچون تونکانلر ایله یانکیدین سوقوش باشلاندى

8.6.3 Practice Glossary

Chaghatay	Transliteration	Definition
سه‌شنبه	sešanba	PN. Tuesday
مقابله	muqābila	N. confrontation; Adj. confronting
نتیجه	natīja	N. result
دانه	dāna	(Measure Word)

Chaghatay	Transliteration	Definition
ملٲق	miltiq	N. rifle (variant spelling of ملٲق)
وکیل	wakīl	N. representative
عبداللطیف	‘Abd ul-Laṭīf	PN. man’s name
افندی	āfāndi	title, mister
تشریف	tašrīf	N. conferring of an honor
شعبان	Ša‘bān	PN. month of Shaban
رئیش جمهور	ra’īs-i jumhūr	N. president of a republic
حضرت	ḥaẓrat	Adj. “the great”
حضور عالی	ḥuẓūr-i ‘ālī	N. one’s esteemed presence
عالی	‘ālī	Adj. esteemed, great
یارلیق	yarliq	N. command, proclamation
محترم	muḥtaram	Adj. respected
وکالت	wakālat	N. power to represent
تازغون	Tazğun	PN. place name, Tazghun
اوروش-	uruš-	V. to fight with one another
اوروش	uruš	N. fight
بیور-	buyur-	V. to order
مناسبت	munāsibat	N. connection, occasion
قومندان	qomandan	N. commander
فوق العاده	fawqu ‘l-‘ādah	Adj. extraordinary
مجلس	majlis	N. meeting
ارته	ertä	N. the next day, tomorrow
یانکی	yanji	see یانکی yāñi
آنده	andä	there (اول + ده ←)
توقیف	tawqīf	N. arrest, detention
ایت-	et-	V. to do, create, make
یانکیدین	yanjīdin	Adv. anew (= یانکی دین)
سوقوش	soquš	N. fighting

8.7 Transliterations and Translations

Main Text (8.2)

Yakšanba wāqī‘asi: 18nči Jumādā al-Āḥirā, yakšanba, saḥardā, kečā ḡaflatdin faydalanip, tört yüz qadar Tungan fırqası çıqip, kiçik çät yollar birlä Aṭ Bāzārığa qadar kældi. Mundin bir fırqası Taş Bāzārığa kalgān idi. ‘Askarlār tərəfidin atilip, bir sarayğa qamaldılar. Bir nāččəsi şunda şulmatğa uçrap, bāqīsi sarāynıñ arqasını tişip, çıqip, qaçdılar. Aṭ Bāzārıda qalğanları Paynaṭda bir nāččä ‘imāratlārgä ot yaqip turğan ḥālda, Tişük Darwāza tərəfdin ‘askarlārimiz yätip kelip, hujūm başlap, ondin ziyādasını atip, bāqīsi qaçip, ‘askarlār tərəfdin arqadin ta ‘qīb etildi. Säkkiz Taşğa kalgāndä, Ḥaçarçi tərəfdäki Özbäk ‘askarlāri kelip, Tunganlarni ikki tərəfdin atip, ällikdin ziyādasi öltürüp, köplāri yaralanip, Yañi Şahar içigä qaçdılar. Bāş atar, on atar, on miltıq, bir nāččä katta atlar ḡanīmat alındı. Bir nāččä asırlar tutuldi.

The Sunday Incident: On Sunday, 18 Jumada al-Akhira, in the early morning, taking advantage of the inattention of [people at] night, about 400 Dungan soldiers came out, and by means of backroads [“little, distant roads”] came all the way to the Horse Market. One group of them had come to the Stone Market. They were fired upon by soldiers and were trapped in a serai. Some of them found a hole [in the wall] there, while the remainder broke through the back of the serai, exited, and fled. While those who remained in the Horse Market were setting fire to several buildings in Paynap, our soldiers arrived from the Tishük Gate, began an attack, and shot more than ten of them, and so the rest of them fled, and were pursued by the soldiers. When they came to Eight Stones, Uzbek soldiers from Ḥaçarçi came, shot at the Dungans from two sides, killed more than fifty of them, and wounded many. They fled into the New City. Five-shooters, ten-shooters, ten rifles, and some large horses were taken as booty. Some prisoners were taken.

From Free Turkestan (Ärkin Turkistān) No. 14, 2 Shaban 1302

Yañi Şahar 4-nči şa‘bān sešanba küni Tazḡun yolida ‘askarlārimiz Tunganlar birlä muqābila bolup, uruşup, natıjada Tunganlardin yigirmäsi ätildi. Qalḡani Yañi Şahargä qaçdılar. Bu uruşda ‘askarlārimiz yättä dāna yaḡşı baş atar, on atar, miltıq ḡanīmat aldılar. Ikki nafar asır tutuldi.

The New City: On 4 Shaban, Tuesday, on the road to Tazghun, our soldiers fought the Tungs. Ultimately, twenty Tungs were shot. The rest fled to the New City. In this battle, our soldiers seized seven good five-shooters, ten-shooters, and rifles. Two prisoners were taken.

From Independence (İstiqlāl), 1302 AH

Wakīl ‘Abdullaṭīf Afandiniñ taşrīfi

10-nči şa‘bānda—rāīs-i jumhūr ḥazratlāriñiñ ḥuzūr-i ‘ālilāridin ‘ālī yarlıqlar birlān muḥtaram wakīl ‘Abdullaṭīf Afandi baş wakālatğa taşrīf buyurdılar, mażkūr afandiniñ taşrīfi munāsibāt bilä baş wakālatdä qomandanlarniñ fawqu ‘l-‘āda majlisleri boldi. Ertäsi muḥtaram wakīl afandi Yañi Şahargä çıqip, anda tawqif etilḡani uçun Tunganlar ilä yañidin soquş başlandı.

The Honor Granted to the Representative Mr. Abdullatif

10 Shaban: By the orders of his excellency the great president of the republic, the respected representative Mr. Abdullatif was granted the position of chief representative. On the occasion of this honor, the commanders within the chief representative’s office convened an extraordinary meeting. The next day, the respected representative Mr. Abdullatif went to the New City, and there because of his (prior) arrest he began the fight with the Tungs anew.

8.8 Further Reading and Study

Nearly the whole print run of *Šarqī Turkistān Hayāti* and its successors has been digitized and made available through the Lund University Library in Lund, Sweden. It can be found on the website of the library's Jarring Collection.

The events of 1933–1934 in Kashgar are discussed, among other places, in Andrew D. W. Forbes's *Warlords and Muslims in Chinese Central Asia: A Political History of Republican Sinkiang 1911–1949* (Cambridge: Cambridge University Press, 1986) and David Brophy, *Uyghur Nation: Reform and Revolution on the Russia-China Frontier* (Cambridge: Harvard University Press, 2016). Rian Thum discusses the origins and uses of printing in the region in *The Sacred Routes of Uyghur History* (Cambridge: Harvard University Press, 2014).

Chapter 9

Qasim Beg, “Events in Ghulja”

9.1 Introduction

Now let’s read a genuine historical narrative from the manuscript tradition. This text is from “A Narrative of Events in Ghulja” (غولجە نېنک واقعاتلارینینک بیانی) *Ġuljanıñ wāqi‘ātlariniñ bayāni*) by قاسم بیک Qāsim Beg. It is a historical eyewitness account. Qāsim Beg’s story talks about the 1860s, when the Muslims of the Ili Valley in northwestern Xinjiang, on the border with the Russian Empire, revolted against the Qing. The loss of Qing military control produced a power vacuum across most of Xinjiang, into which stepped various factions who vied for dominance. In this case, Turkic-speaking Muslims fought with Chinese-speaking Muslims, which this text calls “Dungans.” Later, after the Turkic-speaking Muslims were victorious, they had another conflict with a group of Kalmyk Mongols.

This version of the text is based closely on a manuscript in the Institute for Oriental Manuscripts of the Russian Academy of Sciences, B 4018. I have altered it very slightly, as the original has a peculiar grammatical feature that might confuse the learner unnecessarily.

There are two selections. The grammar of the first should be very familiar to you, but it is used in a complicated way. Read this passage closely and try to tease out the basics of the narrative: who did what to whom, and in what order. The second selection has more grammar to learn, including the Conditional (“if” sentences)!

9.2 Passage One

ینە بر مونچه تونکانلار احمەت خان توختە آخونلار برلان و ھم ملا شوکت آخوندنی کورەغە قاچوروب کرکان یریدین تونکانیلارنی اولتوروب احمەت خان باشلیق بو اوچنی توتوب باغلاب الیب چیقیب احمەت خاننی شول یردە اولتوروب ملا شوکت آخوننی زندانغە سولاب توختە آخون خوجەنی بولاق بیشیغە الیب بریب اویکە سولاب قویوب نچن کوندین کین قاضی عسکر قوتلوق باچکیرنی نچن آداملار برلان بو یردین کیچەدە کیلیب شوکت آخوننی الیب یریب تغارغە سولاب دریاغە تاشلاب اولتورکان توختە آخوننی یاتقان اویدە ملطیق برلان اتیب اولتورکان

Chaghatay	Transliteration	Definition
غولجە	Ġulja	PN. city of Ghulja
واقعات	wāqi‘āt	N. (pl) events
بیان	bayān	N. narrative, explanation

Chaghatay	Transliteration	Definition
ينه	yänä	Adv. again; more, other
احمت خان	Aḥmat Ḥan	PN. man’s name, Aḥmad Khan
توخته آخون	Toḥta Āḥūn	PN. man’s name. <i>āḥūn</i> is a common variant of <i>āḥūnd</i> آخوند
ملا شوکت آخوند	Mullā Šawkat Āḥūnd	PN. man’s name
كوره	Kürä	PN. placename, Kürä
قاجور-	qačur-	V. to cause to flee
باشليق	bašliq	Postposition. under the leadership of
باغلا-	bağla-	V. tie up
زندان	zindan	N. jail
سولا-	sula-	V. to lock, to shut or lock in
خواجه	ḥoja	N. master (common form of <i>ḥʷāja</i> خواجه)
بولاق بيشی	Bulaq Beši	PN. place name, “the head of the spring”
نچن	näččän	Adj. several (variant of <i>näččä</i> نچه)
قاضی عسکر	qāzī ‘askar	N. chief judge
قوتلوق باچکیر	Qutluq Bačkir	PN. man’s name, Qutluq Bachkir
کیچه	kečä	N. night
تغار	tağar	N. sack, bag
تاشلا-	tašla-	V. to throw
یات-	yat-	V. to lie (down)

9.3 Causative

Compare these verbs. You already learned three of them, and the other three are from this lesson, both Passage One and Passage Two:

اول-	اولتور-	کل-	کلتور-	قاج-	قاجور-
öl-	öltür-	käl-	kältür-	qač-	qačur-
to die	to kill	to come	to bring	to flee	to chase away

Do you notice a pattern? When we add a certain suffix to a verb like اول *öl* “to die,” we give it a new meaning: اولتور *öltür* “to cause to die,” that is, “to kill.” This is the Causative suffix.

Here, two of our examples use the suffix -تور -*tur/-tür*, while a third uses the closely related -ور -*ur/-ür* (The choice of -*tur* or -*tür* depends on palatal harmony—but you know that by now, don’t you?)

Nevertheless, there are a number of Causative suffixes in Chaghatay. Look out for these:

Suffix	Example		Definition	Derived From
-ار - <i>ar/-är</i> -ور - <i>ur/-ür</i>	چيقار-	<i>čiqar-</i>	to cause to leave, to cause to go up	چيق- <i>čiq-</i> to leave, go up
	قايتار-	<i>qaytar-</i>	to cause to return	قايت- <i>qayt-</i> to return
	تاپشور-	<i>tapšur-</i>	to hand over	تاپيش- <i>tapiš-</i> to find one another
-دور - <i>dur/-dür</i>	ياندور-	<i>yandur-</i>	to cause to return	يان- <i>yan-</i> to return
	بيلدور-	<i>bildür-</i>	to inform	بيل- <i>bil-</i> to know
-كوز - <i>kuz/-küz</i> -غوز - <i>ğuz/-güz</i>	اوتكوز-	<i>ötküz-</i>	to cause to pass, to celebrate (a holiday)	اوت- <i>öt-</i> to cross
	كوركوز-	<i>körgüz-</i>	to show	كور- <i>kör-</i> to see
	اولتورغوز-	<i>olturğuz-</i>	to seat	اولتور- <i>oltur-</i> to sit
	ايچقوز-	<i>ičquz-</i>	to let or make someone drink	ايچ- <i>ič-</i> to drink

9.4 باشليق *başliq*

The word باشليق *başliq* is an adjective. It means “under the leadership of” or “represented by.” You saw the suffix -ليغ (but honestly usually it is spelled -ليق) earlier (7.6.1)—it can be used to turn a noun into an adjective. In this case, the noun is باش *baş* “head.” You might say something that is باشليق *başliq* is “headed” by someone else.

ملا توخته باشليق تونكانلار

Mullā Ḥan başliq Tunganlar

Dungans under the leadership
of Mullah Tokhta

قادر خان باشليق نياز ميراب
مريم بي بي لار

*Qādir Ḥan başliq Niyāz Mīrāb,
Maryam Bibilar*

Niyaz Mirab and Maryam Bibi,
led by Qadir Khan

As you can see, the formula is this: <the leader> *başliq* <the people who are led>.

This passage includes the phrase اھمت خان باشليق بو اۈچ *Aḥmat Ḥan başliq bu üç*. Who is the leader? Aḥmad Khan. Who is being led? “These three.” If we count, however, we only find three people in the whole party: Aḥmad Khan, Tokhta Akhund, and Mullah Shawkat Akhund. The leader is usually included in the total number of people.

9.5 Passage Two

اندين بو يورت تالاشادورغانلارنېنك همه سى توگاب اندين غولجه نى قاضى عسكر برلان سلطان سوراب تورغانده توققوز تراغه قالماق كليپ بر مينك بش يوز توتون كيشى نى چايب مونينك دين كوب كيشى قاجيب بلالارنى الب يما توغه كلسه كيمه جى يوق بولار قورقونيدىن جونك كچيك نچه يوز جان هيچ توختامى بلا برقه سى برلان درياغه كي ريب غرق بولوب اولكاندين كين بو خبر سلطانه يتيب بو يردىن عسكر بويروب توققوز تراغه بارسه قالماق يوق بو بارغان عسكر قايتيب كليپ تورغانده نيلخه دين خبر كلدى كوب قالماق لشكرى كليپ چافان باشين ديكان يركه توشى ديب مونينكخه اوچ مينك لشكر اليب سلطان باريب تاش دابان ديكان يرده اوچ كون قاتتيق اوروش قيليپ تورتونجى كوني قالماقلار غلبه قيلماى قاشى بولار قاشقان بويونجه كونك كسدين اوتوب كىتى ايكي نجي مراتبه كلمادى

Chaghatay	Transliteration	Definition
اندين	andin	Conj. "and then"
تالاش-	talaš-	V. to compete (over)
همه	hämmä	Adj. all
توگه-	tügä-	V. to be "finished," to die
سورا-	sora-	V. to manage, govern
توققوز ترا	Toqquz Tara	PN. place name
قالماق	Qalmaq	PN. Kalmyk Mongol
توتون	tütün	N. household (as a unit of measurement)
جاف-	čap-	V. to speed
يماتو	Yamatu	PN. place name, Yamatu, southeast of Ghulja
كمه جى	kemäči	N. ferryman
قورقون	qorqun	N. fear
جان	jān	N. life; figuratively, a person
هيچ	heč	Adv. never, not at all
توختا-	tohta	V. to stop
بلا بارقه	bala-barqa	N. children
غرق	ğarq	Adj. drowned
اول-	öl-	V. to die

Chaghatay	Transliteration	Definition
خبر	ḥabar	N. news, knowledge
قایت-	qayt-	V. to return (DAT)
نیلخه	Nilḥa	PN. place name, Nilkh
لشکر	lāškār	N. soldier
چافان باشین	Čapan Bašin	PN. place name, Chapan Bashin
تاش دابان	Taš Daban	PN. place name, Tash Daban
بویونجه	boyunčā	Postposition. while
کونک کس	Kuñ Kis	PN. place name, Kung Kis
اوت-	öt-	V. pass (ABL, DAT)
غلبه	ǧalaba	V. victory
قاش-	qaš-	variant of V. قاش- qač- to flee
مراتبه	murātaba	N. time, occasion

9.5 Combining Case Endings with Demonstratives

Sometimes, when combining a pronoun with a case ending, the genitive suffix is interposed. This is necessary when the pronoun is monosyllabic and ends in a vowel, as in *bu* “this” → *buningdin* “from this” (NOT **budin*).

Here we have *mo*, which is a word for “this.” It normally replaces *bu* in the Taranchi dialect of Ili, but it is also a common variant of *bu*. “From this” is not expressed as **modin*, but as *monindin*; “towards this” is not **moğa*, but *moniṅğa*.

9.6 The Conditional

The *Conditional* in Chaghatay means either “if” or “when,” depending on context.

اورسام اولادور

Ursam, ölädur.

If I hit him, he will die.

اورسام اولدی

Ursam, öldi.

When I hit him, he died.

اورسام اولمايدور

Ursam, ölmäydur.

If I hit him, he will not die.

اورسام اولمادی

Ursam, ölmädi.

When I hit him, he did not die.

یماتوغه کلسه کیمه جی یوق

Yamatuğa kälä, kemäçi yoq.

When they came to Yamatu, there was no
ferryman.

اویدین چیقسام اون تور ت میلطیق لیق
تونگانلار مینی باغلاب تغارغه قویدی لار

*Öydin çiqsam, on tört miltıqlyq Tunganlar meni
bağlap tağarğa qoydılar.*

When I left the house, fourteen rifle-toting
Dungans tied me up and put me in a bag.

To form the Conditional, we take the verb stem, add the suffix **سا- / -sä**, and then one of the personal endings used for the Simple Past.

بارسام

barsam

when I went/if I go

قایتسانکلار

qaytsanlar

when you (pl.) returned/if you
(pl.) return

تاشلاسانک

taşlasan

when you tossed/if you toss

A Conditional verb, of course, is not a finite verb, and it cannot end a sentence. Like the Perfective Converb formed with **ب- / -p**, its meaning is not entirely clear until we reach the finite verb. The "if" and "when" senses of the Conditional emerge in the context of Present-Future (if) and Simple or Narrative Past (when), respectively.

9.6.1 Affirmative Conditional

Singular		Plural	
Suffix		Suffix	
-sam/-säm سام-	I	-saq/-säk ساک -ساق-	we
-sanjiz/-säñiz سانکیز-	you	-sanlar -säñlar -سانکلار	you (pl.)
-san/-sän سانک-	you (fam)		
-sa/-sä سا -سه-	he, she, it	-salar -sälar -سالار	they

کورسام körsäm if I see
کورسانکیز körsäniz if you see
کورسانک körsän if you (fam) see
کورسا körsä if he/she/it sees

کورساک körsäk if we see
کورسانکلار körsänlar if you (pl) see
کورسالار körsälär if they see

9.6.2 Negative Conditional

To form the negative, interpose the Negative suffix **ما** *-ma/-mä*, which you used for the Present-Future and the Simple Past.

دیماسام	demäsäm	if I do not say	دیماساک	demäsäk	if we do not say
دیماسانکیز	demäsänjiz	if you do not say	دیماسانکلار	demäsänjlär	if you (pl) do not say
دیماسانک	demäsänj	if you (fam) do not say			
دیماسا	demäsä	if he/she/it do not say	دیماسالار	demäsälär	if they do not say

9.7 Pair words

You will often encounter pairs of adjectives or nouns, usually binary opposites. These indicate “both X and Y.” For example, here we have **چوڭ کيچیک** *čon kičik* “both large and small.” We may also encounter **ایر مظلوم** *er mazlüm* “both men and women.”

9.8 Negative Gerund **مای** *-may -mäy*

We have seen many examples of the suffix **ب** *-p*, which we use to indicate serial actions (7.8.2). In this sense, **ب** *-p* means “verb, and then . . .” Now, let’s learn the negative version of this suffix, **مای** *-may -mäy* “without verb’ing.”

خبر برمای باردینکیز	اولار غرق بولمای قاچتیلار
<i>Habar bärmäy bardinjiz.</i>	<i>Ular ğarq bolmay qačtilar.</i>
You went without giving news (letting me know).	They did not drown but fled.

As you can see, the choice between *-may* and *-mäy* depends on palatal harmony. This passage contains two examples of this suffix:

نچه یوز جان هیچ توختامای بلا برقه سی برلان دریاغه کیریب	قالماقلار غلبه قیلمای قاشت
<i>Näččä yüz jän heč tohtamay, bala-barqasi birlän daryāğa kirip . . .</i>	<i>Qalmaqlar ğalaba qilmay qašti.</i>
Without stopping at all, hundreds of souls entered the river with their children.	The Kalmyk were not victorious, and they fled.

9.9 Uses of the Verb **دی** *de*- “To Say”: Naming and Quoting

The most important verb in Chaghatay is **دی** *dä-/de-* “to say.” Here we have two critical and very common uses of it.

9.9.1 Naming Something with دیکان degän

دیکان *degän* means “called” or “named.” It is the Past Participle of “to say.” It follows the name and precedes the noun it describes:

چافان باشین دیکان یر
 “Çapan Başın” *degän yär*
 a place called Çapan Başın

چن لونک دیکان خان
 “Čän Lonj” *degän han*
 the khan called Qianlong

9.9.2 Explaining Reasoning with دیب dep

As you learned in 7.8.2, the suffix پ *-p* can be used to create serial verbs. When this suffix is combined with the verb دی *de-*, دیب *dep* means “said and . . .” This word is often used to *end a quote*. In this passage, we see it describing the content of the news received from Nilkh.

However, دیب *dep* has another usage, which is to indicate purpose or reason. It can be translated as “because.” Problem is, it is often difficult to tell if the narrator is actually *quoting a passage of speech*, or if the narrator is just *explaining reasoning* in the form of quoted speech.

قاجماسام اولامن دیب قاجتی

“Qaçmasam ölämän,” *dep qaçti.*

He fled because, if he did not flee, he would die.

literally: “If I don’t flee, I’ll die!” he said, and he fled.

خطای ده یخشی میوه بار دیب شرقی طرفکه
 باردیم

“Hıṭāyda yaḥşı mewā bar,” *dep šarqī ṭarafkā bardim.*

I went to the east because there’s good fruit in China.

literally: I said, “There’s good fruit in China,” and I went to the east.

In Passage Two, دیب *dep* follows a string of words that look like a quote. Which way is دیب *dep* functioning in this passage? Is it quoting speech? Giving a reason? Or both?

(Phonological note: The stem of this verb is probably *dä-*, but *dep* is almost universally written دیب, and only occasionally as دهب or دب. In Chaghatay, we find not only دیب, but also words like ییب *yep* “ate and . . .” from the stem یی *yä-* “to eat.” It is possible that scribes preferred this form for aesthetic reasons, but it’s also possible that the sounds *ä* and *e* sounded nearly the same. Ultimately, this matters little for reading the language.)

9.9 Transcriptions and Translations

9.9.1 Passage One

Yänä bir munčä Tunganlar Aḥmat Han, Toḡta Āḥünlar birlän wä häm Mullä Šawkat Āḥündni Kūrāğa qačurup kirgän yäridin Tunganılarnı öltürüp, Aḥmat Han başlıq bu üçni tutup bağlap alıp çiqip, Aḥmat Hanni šul yärdä öltürüp, Mullä Šawkat Āḥünni zindangä solap, Toḡta Āḥün Hojani Bulaq Beşiğa alıp berip, öygä solap qoyup, näččän kündin keyin

Qāzī 'Askar Qutluq Bāčkīrni nāččān ādamlar birlān bu yārdin kečādā kelip, Šawkat Āhūnni alip berip, tağarğa solap, daryāğa taşlap öltürgān. Tohta Āhūnni yatqan öydā miltiq birlān atip öltürgān.

Several more Tungans chased Ahmat Khan and Tokhta Akhund, along with Mullah Shawkat Akhund, back to Kürā. Where they entered (Kürā), they killed the Tungans, but (the Tungans) captured these three led by Ahmat Khan, tied them up, and took them away. They killed Ahmat Khan there. They locked Mullah Shawkat Akhund up in jail. Tokhta Akhund Khwaja they took to Bulaq Beshi and locked him up in a house. A few days later, Chief Judge Qutluq Bachkir came to this place with a few people, took Shawkat Akhund out for them, put him in a bag, and threw him in the river, killing him. They shot Tokhta Akhund with a rifle in the house where he was staying.

9.9.2 Passage Two

Andin bu yurt talaşidurğanlarnıñ hämmäsi tügäp, andin Ğuljani Qāzī 'Askar birlān Sulţān sorap turğanda, Toqquz Tarağa Qalmaq kelip, bir miñ bāş yüz tütün kişini čapıp, monıñdin köp kişi qačıp, balalarını alip Yamatuğa kalsä, kemäči yoq. Bular qorqunidin čon-kičik nāččä yüz jān heč tohtamay, bala-barqasi birlān daryāğa kirip, ğarq bolup ölgāndin keyin, bu ħabar Sulţānğa yetip, bu yārdin 'askar buyrup, Toqquz Tarağa barsa, Qalmaq yoq. Bu barğan 'askar qaytip kelip turğanda, Nilħadin ħabar kaldi: "Köp Qalmaq laşkari kelip, Čapan Başin degān yārgä tüşti," dep, monıñğa üç miñ laşkar alip, Sulţān berip, Taş Daban degān yārdä üç kün qattiq uruş qilip, törtinči küni qalmaqlar ğalaba qilmay qaşti. Bular qaşqan boyunča Kūñ Kisdin ötüp katti. Ikkinči murātaba kälmedi.

Then all of those who were fighting over this land were finished, and when the Chief Judge and Sultan were ruling Ghulja, the Qalmaqs came to Toqquz Tara. They ran there with 1,500 households of people. Even more people were fleeing with their children, but when they came to Yamatu, there was no ferryman. Out of fear, hundreds of souls, old and young, rushed into the river with their children and drowned. After that, when news of this reached the Sultan, he ordered soldiers from there, but when they went to Toqquz Tara, there were no Qalmaqs. While those soldiers who had gone were returning, news came from Nilkha: "A number of Qalmaq soldiers came and made camp at a place called Chapan Bashin." The Sultan went with three thousand soldiers and fought them hard for three days at a place called Tash Daban. On the fourth day, the Qalmaqs could not win, and they fled. While they were fleeing, they passed by Kung Kis. They did not come back again.

9.10 Further Reading and Study

The manuscript from which this selection is taken is unfortunately only available at the Institute for Oriental Manuscripts itself. However, similar narratives from the same area can be found in the published works of Nikolai Pantusov (1849–1909), a Russian officer who collected a great deal of ethnographic material during the Russian occupation of the Ili Valley. This is collected in his series called "Materials for the Study of the Taranchi Dialect of the Ili District" *Materialy k izucheniiu narechiia taranchei Iliiskago okruga* (Kazan', 1897–1907). These volumes reproduce the Turkic text, typeset, and provide a Russian translation. They can all be found digitized through the website of the Sinor Research Institute for Inner Asian Studies (SRIFIAS) at Indiana University, along with many other rare and valuable texts.

The story of the Muslim uprisings themselves has been expertly told by Hodong Kim in *Holy War in China: The Muslim Rebellion and State in Chinese Central Asia, 1864–1877* (Stanford: Stanford University Press, 2004).

Chapter 10

Craft Manual of the Blacksmiths

10.1 Introduction

Now let's read a popular religious text. The following is an example of a رسالة *risāla*. Literally this means a "letter," but a رسالة is more commonly thought of as a sort of "manual." This is because رسالة could be found in the hands and tucked into the belts of members of specific craft guilds. While this text, for example, is the *Manual of the Blacksmiths*, it actually tells us very little about how to go about making something out of metal. Instead, the رسالة outlines the moral and religious requirements placed upon the guild's members, which verses they are meant to recite at each stage of their workday, and the legend of their craft's origins.

We will focus here on the legend of the craft's origins. According to this manual, blacksmithing can be traced all the way back to the Prophet داود Dāwud, known to some as the biblical king David.

The *Manual of the Blacksmiths* in question dates to 1929 and was copied in Yarkand. It is held in the Gunnar Jarring Collection of the Lund University Library in Sweden as Jarring Prov. 1. A full scan of the original can be found on the library's website. The lesson text below is altered from the original for the sake of clarity.

Compare the manuscript with the typescript version. I would recommend reviewing the grammar points, especially 10.4.1, before beginning to read.

10.2 Passage One

رسالة تمورچليك
بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والعاقبة للمتقين والصلوة
والسلام على رسوله محمد

رسالة تمورچليك
بسم الله الرحمن الرحيم
أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ وَالصَّلَاةُ
وَالسَّلَامُ عَلَى رَسُولِهِ مُحَمَّدٍ

اله واصحابه اجمعين	اله واصحابه اجمعين
اما بعد حضرت امام جعفری صادق و	اما بعد حضرت امام جعفری صادق و
رهنمای موافیق رضی الله عنه آنداغ	رهنمای موافیق رضی الله عنه آنداغ
روایت قیلورلار کیم حضرت	روایت قیلورلار کیم حضرت
داود علیه السلام دایم الاوقات قوم	داود علیه السلام دایم الاوقات قوم
لارینی ایمانغه دعوت قیلور ایردیلار	لارینی ایمانغه دعوت قیلور ایردیلار
کافرلار ایمان ایتغالی اونا مدیلار	کافرلار ایمان ایتغالی اونا مدیلار
ناگاه غمکین بولوب اولتوروب	ناگاه غمکین بولوب اولتوروب
ایدیلار حضرت ربّ العزت	ایدیلار حضرت ربّ العزت
فرمان بولدی که ای جبرائیل داود که آنیل	فرمان بولدی که ای جبرائیل داود که آنیل
ایمدی قومینی ایمانغه دعوت قیلسون دیدیلار	ایمدی قومینی ایمانغه دعوت قیلسون دیدیلار
حضرت داود آنجنان سعی قیلدیکم بولمدیلار	حضرت داود آنجنان سعی قیلدیکم بولمدیلار
حضرت جبرائیل علیه السلام کلپ دیدیکه ای	حضرت جبرائیل علیه السلام کلپ دیدیکه ای
داود ایمدی قومینک نی ایمانغه دعوت قیلما	داود ایمدی قومینک نی ایمانغه دعوت قیلما
غیل دیدی چونکه الله تعالی بلا ایبارور حضرت	غیل دیدی چونکه الله تعالی بلا ایبارور حضرت
داود علیه السلام دیدیکه من نمه ایش قیلور	داود علیه السلام دیدیکه من نمه ایش قیلور
من دیدی	من دیدی

Chaghatay	Transliteration	Definition
تمور	tömür	N. iron
تمورچی	tömürçi	N. blacksmith
تمورچیلیک	tömürçilik	N. smithing

Chaghatay	Transliteration	Definition
امام جعفری صادق	Imām Ja‘farī Ṣādiq (here spelled صادیق)	PN. colloquial name for Imām Ja‘far al-Ṣādiq (702–765 CE), the sixth imam in Shiite tradition, also revered by Naqshbandi Sufis. In Central Asia, much sacred knowledge is attributed to him almost by default.
راهنمای موافق	rāhnumāy-i muwāfiq	“the commensurate guide,” a description of Imām Ja‘far al-Ṣādiq.
روایت	riwāyat	N. story
حضرت	ḥaẓrat	“the Great”; before names, has an <i>ezafe</i> : <i>ḥaẓrat-i</i>
داود	Dāwud	PN. the Prophet Dawud, the biblical David
دایم الاوقات	dāyim al-awqāt	“all of the time”
قوم	qawm	N. a group of people
امان	imān	N. faith
دعوت	da‘wat	N. proselytization, calling
کافر	kāfir	N. nonbeliever
اونا-	una-	V. to agree, assent
ناگاه	nāgāh	Adv. suddenly
غمکین	ḡamkin	Adj. sorrowful
ربّ العزّت	rabbu ‘l-‘izzat	“Lord of Glory” (a name for God)
فرمان	farmān	N. order, command; speech (when given by a respected or kingly figure)
جبرائیل	Jibrā’īl	PN. the archangel Jibrā’īl/Gabriel
آی-	ay-	V. to say, tell
ایمدی	āmdi/emdi	Adv. at last, finally, now
انچنان	= آنچنان ānčunān	Adv. such, so much
سعی	sa‘ī	N. effort
چونکه	čünke	Conj. because
الله تعالی	Allāh ta‘ālā	“God the Highest”
بلا	balā	N. disaster
ایبار-	ibar-	V. to send

10.3 -چی -či

The suffix -چی -či can be added to a noun to indicate “a person who sells or does that thing.” For example, we have *تمور* *tömür* “iron” and *تمورچی* *tömürči* “blacksmith, one who works iron.” We also have *قوی* *qoy* “sheep” and *قویچی* *qoyči* “shepherd,” *بالیق* *baliq* “fish” and *بالیقچی* *baliqči* “fisher,” and so on.

10.4 The Ezafe

Chaghatay makes use of a Persian construction called the *ezafe* (also called the *izafat*). This is when you combine two words by putting the suffix -i/-ye between them. (-i follows a consonant, and -ye follows a vowel.) It basically means “of.”

We have seen a couple of examples of this already, for example, *ماه شوال* *māh-i šawwāl* “month of Shawwal” in chapter 7.

In Persian, one can use the *ezafe* to combine two nouns, or to attach a noun to an adjective:

پادشاه امان
pādišāh-i amān
king of peace → peaceful king

راهنمای موافق
rāhnumāy-i muwāfiq
the commensurate guide

رساله سوداگرچیلیک
risāla-ye sawdāgarčilik
manual of the merchant’s trade

دریای سیاه
daryā-ye siyāh
the Black Sea (دریا *siyāh*, P. “black”; دریای سیاه is “sea” in Persian, “river” in most Chaghatay texts)

Note that the *ezafe* is not marked where a word ends in a consonant. When a word ends in a vowel, the *ezafe* is often marked, either as a *ḥamza* on top of a final **ا** [a] or as an **ی** following a full vowel.

The *ezafe* is used extensively in poetry, but less frequently in prose, where it generally appears in fixed phrases borrowed from Persian or where it lends a certain sacredness to the language, as it does here. After all, *تمورچیلیک رساله سی* *tömürčilik risālasi*, using Turkic grammar, would mean just the same thing as *رساله تمورچیلیک* *risāla-ye tömürčilik* does, using Persian grammar.

In the second text, you will see the phrase *دراختی طوبی* *daraḥti Ṭubā*. Properly this should be spelled *درخت طوبی*. Instead, the *ezafe* has been written out as a full vowel.

10.5 Arabic Phrases

You will notice that the first few lines of this text make little to no sense—unless you already read Arabic. Arabic appears frequently in Chaghatay texts, but it is rarely creative. That is, instead of writing original passages in Arabic, writers used phrases that would be familiar to their readers, mainly quotations from the Qur’ān and hadith, or commonly known prayers.

A good knowledge of Arabic (and Persian!) is vital to any serious work on theology, mysticism, or jurisprudence, and Central Asia was by no means a secular society. Nevertheless, most researchers can get by with a passing knowledge of classical Arabic. It will be beneficial to you in the longer term to find a concordance of the Qur'ān, which will allow you to look up individual passages, and to work through a textbook in Qur'ānic Arabic.

10.5.1 On Muddling through Arabic

Meanwhile, you can learn to muddle through by recognizing common phrases. There are other clues that a passage is in Arabic: (1) Many words start with ر [r] and ل [l], which cannot begin Turkic words, as well as the prefix ال *al-*. (2) Arabic passages tend to use more of the short vowel diacritics.

Some understanding of basic Arabic grammar and common phrases can be gleaned from Ludwig Peters, *Grammatik der türkischen Sprache* (Berlin: Axel Juncker Verlag, 1947), 199–238, in which Peters provides straightforward explanations of basic Arabic and Persian morphology and grammar. He wrote for Ottomanists, but most of what he wrote applies to Chaghatay, as well.

In this textbook, passages of the Qur'ān are translated as in Marmaduke Pickthall's *The Meaning of the Glorious Koran: An Explanatory Translation* (London: A. A. Knopf, 1930).

10.5.2 Common Phrases Used in This Text

بسم الله الرحمن الرحيم *bismillāhu 'r-raḥmanu 'r-raḥīm* “In the Name of God, the Compassionate and the Merciful”: This is the *بسملة* *basmala*. It is recited before prayers, and it is the first verse of the first surah (chapter) of the Qur'ān. You will find it at the beginning of countless texts in Chaghatay. It serves here to index the sacred character of this manual.

الحمد لله رب العالمين *al-ḥamdu lillāh rabbi 'l-'ālamīn* “Praise be to God, the Lord of the Worlds”: the second verse of the first surah of the Qur'ān.

والعاقبة للمتقين *wa 'l-'āqibatu lil-muttaqīn* “the sequel is for those who keep their duty.” This comes from Qur'ān 7:128: “And Moses said unto his people: Seek help in Allah and endure. Lo! the earth is Allah's. He giveth it for an inheritance to whom He will. And lo! the sequel is for those who keep their duty (unto Him).”

والصلاة والسلام على رسوله محمد *wa 'l-ṣalāhu wa 's-salām 'alā rasūla Muḥammad* “and peace and blessings be upon his Messenger Muḥammad”

واله واصحابه اجمعين *wa alahi wa aṣḥābaha ajma'īna* “and upon all his family and companions”

10.5.3 Honorifics

You will also encounter Arabic honorifics with a frequency that will first seem alarming but rapidly become more of a chore. Any prophet, saint, or similar figure will probably have his or her name preceded by a title and followed by a phrase in Arabic. The most common is حضرت *ḥaẓrat* (Ar. *حصره*) “his Majesty” or “the great.” Since this honorific is so common, one almost never translates it, so as to avoid cluttering the translation. By the way, it is pronounced with an *ezafe*: حضرت داود *ḥaẓrat-i Dāwud*.

When translating, one usually ignores the honorifics that follow these names for similar reason. However, sometimes one wishes to capture the distinctly pious dimensions of a text. Two such honorifics found in this text are:

راضى الله عنه *raẓī allāhu 'anhu* “(May God be pleased with him!)”
عليه السلام *alayhi 's-salām* “(Peace be upon him!)”

السلام عليهم و السلام *‘alayhimmi (wa) ‘s-salām* “(Peace be upon them!)” (Note: The و *wa* should not be here, but it often appears anyway.)

10.6 اما بعد *ammā ba ‘d*

The Persian phrase اما بعد *ammā ba ‘d* literally means “but after” or “but then.” It is used to mark the beginning of a text following the Arabic preface.

10.7 The Aorist -ار -ar -ür -ur -ür

The Aorist denotes an action or state occurring in no particular time. It can thus indicate present, future, habitual, or even past action, if the speaker’s frame of reference is in the past. In essence, from whatever perspective is taken, the action or state of the Aorist is “incomplete.”

Therefore, قیلار *qilar* or قیلور *qilur* could mean, depending on context, “does,” “would do,” “would have done,” “will do,” “might do,” and so on, but never simply “did.” We often encounter it in poetry.

10.7.1 The Aorist as Finite Verb

The Aorist suffixes are (Affirmative): -ار -ar/-ür, -ur/-ür and (Negative) -mas, -mäs. Selecting the -ar or -ur forms appears to be a matter of preference or dialect, as they coexist in some texts.

من اولسام نمه روایت ایتور
Män ölsäm, nemä riwāyat eytur?
If I die, what story will they tell?

اول شهر تاغ الدیده بولور
Ul šahar tağ aldida bolur.
That city is/was/will be in front of a mountain.

دعا قیلسه خدا فرشته ایبارور قیلماسه ایبارماس
Du ‘ā qilsa, Hūdā farišta ibärür; qilmasa, ibärmäs.
If one prays, God sends an angel; if not,
he sends it not.

خبرنی بیلپ غمکین بولور
Ĥabarni bilip ġamkîn bolur.
She learned the news and became sorrowful.

The conjugation is very straightforward. To form the affirmative, add -ur or -ür (or -ar or -är) to the stem, depending on vowel harmony. Then add a personal suffix. The negative ending is -mas or -mäs, followed by a personal suffix.

Affirmative Aorist

کورورمن	körürmân	I see
کورورسین	körürsîz	you see
کورورسن	körürsân	you (fam) see
کورور	körür	he/she/it see

کورورمیز	körürmîz	we see
کورورسیزلار	körürsîzlâr	you (pl) see
کورورلار	körürîlâr	they see

Negative Aorist

The Negative Aorist uses the suffix ماس -*mas/-mäs*, which you will recognize from ایماس *emäs* “is not.” Indeed, ایماس *emäs* is the Negative Aorist of the verb ای-ایر- *i-/e-/er-* “to be!”

کورماسمن	körmäsmän	I do not see	کورماسمیز	körmäsmiz	we do not see
کورماسسيز	körmässiz	you do not see	کورماسسيزلار	körmässizlär	you (pl) do not see
کورماسسن	körmässän	you (fam) do not see			
کورماس	körmäs	he/she/it does not see	کورماسلار	körmäslär	they do not see

10.7.2 The Aorist as Participle

The Aorist can be used as a participle that modifies a noun.

مسلمان بولور كشي

Musulmān bolur kīši

a person who is/may/will become a Muslim

عربي بيلماس ملا

‘arabī bilmäs mullā

a mullah who does not know Arabic

10.7.3 Habitual Past

The Aorist can also be combined with the Simple Past of ای-ایر- *e-/i-/er-* “to be” to form the Habitual Past.

ایمانغه دعوت قیلور ایردی لار

īmānğa da ‘wat qılır erdilär

he would often call them to the faith

خودای تعالی دنیاغه بلا ایبار ایردی لار

Hudā-ye ta ‘allā dunyāğa balā ibar erdilär.

God would send disasters to the world.

(Speakers of Uyghur will recognize this construction as the origin of Modern Uyghur’s Habitual Past ایتی -*ati*, for example, مەن كىچىك ۋاقىتىمدا پات-پات ئۇ بىناغا باراتتىم, *mən kiçik wāqıtım da pāt-pāt ũ bīnağa baratıttım*.)

The Negative Habitual Past appears in 12.13.

10.8 -ğali -gäli -qali -käli قالی -قالی -قالی -قالی

The suffix -*ğali* forms a gerund. It indicates (1) the starting point of the main action or (2) purpose or intention. Here, it is paired with اونامادی *unamadi* “did not agree” to indicate that people did not assent to the proposed action:

كافرلار ایمان ایتغالی اونامدی لار

Kāfırlar īmān eytğali unamadılar.

بیز كاشغرغه بارغالی اوناماسمیز

Biz Kaşğarğa barğali unamasmiz.

کافرلار ایمان ایتغالی اونامدیلار

The unbelievers refused to profess the faith.

بیز کاشغرغه بارغالی اوناماسمیز

We refuse to go to Kashgar.

The selection of the suffix depends on palatal harmony and whether the final letter in the stem is voiced or voiceless.

10.9 -*sun* سون-

The suffix *-sun* indicates a third-person imperative: “may he/she/it V” or “let him/her/it V.” This is the only form of the suffix.

اول مظلوم کشتی چاپیپ کلسون

Ul mazlūm kiši čapip kalsun.

I hope that woman comes here quickly.

حضرت داود ایمدی اول قومنی ایمانغه
دعوت قیلسون

*Ḥaṣrat-i Dāwud āmdi ul qawmni īmānğa
da'wat qilsun.*

May the great Dawud finally call those people
to the faith.

پادشاه ایمدی بزکه اول پیغمبرنی ایبارسون
دید

*Pādišāh “Āmdi bizğā ul payğambarni
ibarsun,” dedi.*

The king said, “Now let them send this
prophet to us.”

ناگاه چونک دادام ایمدی بو بلاغه مینینگ
روایتیم ایتیلسون دید

*Nāğāh çoñ dadam “Āmdi bu balağa meniñ
riwāyatim eytilsun,” dedi.*

Suddenly, my grandfather said, “At last, let
my story be told to this child.”

The negative imperative is formed with the Negative suffix *-ma/-mä-*.

خودای تعالی دنیاغه ینه بلا ایبارماسون

Hudā-ye ta'allā dunyāğa yänā balā ibarmasun!

May God not send another disaster to the world!

شول واقعاتلار کافرلارغه هیچ بیان
قیلینماسون

Šul wāqı'ātlar kāfırlarğa heç bayān qilinmasun.

May these events never be related to the
nonbelievers.

You may also encounter the variant *-sin* سین-.

10.10 Imperative -*ğil*, -*gil* گیل -*ğil*, -*gin* گین -*ğin*, -*gin* گین-

The suffix *-ğil* indicates the second-person imperative: “You, do this!” The selection of *-ğil* or *-gil* depends on vowel harmony. ex. آيغیل *ayğil* “Say!” برکیل *bärkil* “Give!”

The negative imperative is formed with the infix *-ma-*. ex. قیلماğیل *qılmağil* “Do not do it!” کورماکیل *körmägil* “Do not see!”

You will also see the variation *-ğin* -*gin* گین -*ğin*.

اتام تمورچی دیسه لار بارغیل تمورچی لیک قیلغیل
دیدیلار

*"Atam tömürçi," desälär, "Barğil. Tömürçilik
qılğil," dedilär.*

If they said, "My father is a blacksmith," they would
say, "Go. Do blacksmithing."

امان ایتکیل دیب امان ایتی

"Imān eytil, " dep, imān eytti.

He said, "Profess the faith," and
she professed the faith.

ایمدی هیچ دعوت قیلماغیل

Ämdi heç da'wat qılmağil.

Now stop proselytizing entirely.

سوزلاریغه ایشیتماکین

Sözläriğa işitmägin.

Do not listen to his words.

10.11 Passage Two

حضرت جبرائیل علیہ السلام درگاه

حق که باریب حضرت داود که سوزینی

قیدیلار حضرت حق سبحانه اینکرلیک

کسب قیلماق غه بیوردیلار حضرت

جبرائیل علیہ السلام حضرت داود غه کلب

دیدیکه ای داود سنکا اینکرلیک کسب

فرمان بولدیلار حضرت حق سبحانه و تعالی

غه حضرت داود مناجات قیلدیلار کیم

دیدیکه ای فروردیکاریم هر کارلار سنکا اسان

و بزلارکه مشکل ترور شول ساعتده فرمان بولدیکه

ای جبرائیل جنت ده بر قوی و بر تاش

یراتکان من انی الیب کلکیل دیدی

حضرت جبرائیل علیه السلام درگاه

حق که باریب حضرت داود سوزینی

قیلدیلار حضرت حق سبحانی اهنکرلیک

کسب قیلماق غه بیوردیلار حضرت

جبرائیل علیه السلام حضرت داود غه کلب

دیدیکه ای داود سنکا اهنکرلیک کسب

فرمان بولدیلار حضرت حق سبحانه و تعالی

غه حضرت داود مناجات قیلدیلار کیم

دیدیکه ای فروردیکاریم هر کارلار سنکا اسان

و بزلارکه مشکل ترور شول ساعتده فرمان بولدیکه

ای جبرائیل جنت ده بر قوی و بر تاش

یراتکان من انی الیب کلکیل دیدی

در حال حضرت جبرائیل الیب کلدیلار

طوبی درختیدین الیب کیلدیلار

درختی طوبی دین آغان یغاچنی محکم

قیلغل دیدی بهشت دین بلول الیب

کلکیل دیدی در حال الیب کیلدیلار

از برای اهنکرلیک اسباب لارینی

مهیا قیلدیلا وینه فرمان بو

لدیکه دم باسغلدیب حضرت مکائیل

و اسرافیل و عذرائیل و جبرائیل علیهم السلام

تورت فرشته مقرب آتشدان نینک

تورت برجنی ده دم باسدیلار ناکاه الله

تعالی رحمت نضری برله آتشدان غه قرا

دی در حال قینادی

در حال حضرت جبرائیل الیب کلدیلار

طوبی درختیدین الیب کیلدیلار

درختی طوبی دین آغان یغاچنی محکم

قیلغل دیدی بهشت دین بلول الیب

کلکیل دیدی در حال الیب کیلدیلار

از برای اهنکرلیک اسباب لارینی

مهیا قیلدیلا وینه فرمان بو

لدیکه دم باسغلدیب حضرت مکائیل

و اسرافیل و عذرائیل و جبرائیل علیهم و السلام

تورت فرشته مقرب آتشدان نینک

تورت برجنی ده دم باسدیلار ناکاه الله

تعالی رحمت نضری برله آتشدان غه قرا

دی در حال قینادی

Chaghatay	Transliteration	Definition
درکاه حق	dargāh-i haqq	“the presence of God”
سوزنی نی قیل-	sözini qil-	VP. to talk about someone
اهنکرلیک	ahangirlik	N. blacksmithing
کسب	kasb	N. profession
ترور	turur	variant of دور <i>dur</i> “is, are”
مناجات	munājāt	N. prayer
فروردگار	parwardigār	N. God

Chaghatay	Transliteration	Definition
هر	här	Adj. each, every
کار	kār	N. craft
اسان	asān	Adj. easy
مشکل	muškil	Adj. difficult
هنر	hunar	N. skill
ساعت	sā‘at	N. hour
جنت	jannat	PN. Heaven, Paradise
یارت-	yarat-	V. to create
درحال	dar hāl	Adv. immediately
طوبی	ṭūbā	PN. name of a tree in Paradise
منور	munawwar	Adj. illuminated
تیره	terä	N. skin, leather
دم	dam	N. bellows; breath
یغاچ	yağaç	N. wood
محکم	maḥkam	Adj. tight, firm; Adv. Firmly
بهشت	bihišt	PN. Paradise
پلوك	paluk*	N. a smith's hammer
از برای	az barā-ye	(Persian) “for the purpose of”
مهیّا	muhayyā*	Adj. prepared
دم باس-	dam bas-	VP. to blow
مکائیل اسرافیل عذرائیل جبرائیل	Mikā‘īl, Asrāfīl, ‘Azrā‘īl, Jibrā‘īl	the archangels Michael, Raphael, Azrael, and Gabriel
فرشته	farišta	N. angels
مقرب	muqarrab	N. intimate or familiar person; an angel allowed into the presence of God
آتشدان	ātešdān	N. brazier
پرچین	parčīn (here برجن)*	N. a spike affixed to the top of a low wall, as on the four corners of a rectangular brazier
رحمت	raḥmat	N. compassion

Chaghatay	Transliteration	Definition
نضر	nažar	N. brightness (of God)
قرا-	qara-	V. to look (DAT)
قىنا-	qiyna-	V. to get hot

10.12 -maq/-māk ماق-ماک

The ماق/-ماک -maq/-māk suffix forms a Verbal Noun. That is, a verb stem + -maq makes a word that means “Verb-ing” or, as an infinitive, “to Verb.” This word can then take all of the case endings for nouns.

سنى اهنكرلىك كسب قىلماق غە بىيوردىلار

Seni ahangarlik kasb qilmaqğa buyurdilar.

He ordered you to make blacksmithing a profession.

سىز بىلان كاشغرغە كىلماكنى خوالىمامادىم

Siz bilän Kaşğarğa kälmäknî ħ"āhlamadım!

I didn't want to come to Kashgar with you!

قاچماق اساندور غلبه قىلماق مشكل

Qaçmaq asandur; ġalaba qilmaq muşkil.

Fleeing is easy; achieving victory is hard.

جنت غە كىرماق اوچون دعا قىلامىز

Jannatğa kirmäk uçun du`ā qilamiz.

We pray to enter Paradise.

10.13 Declined Pronouns

The personal pronouns can take somewhat different forms when combined with the case suffixes:

	Dative		Accusative		Nominative
maña	منكا مانكا	meni	منى	män	من
sizgä	سىزگە	sizni	سىزنى	siz	سىز
saña	سنىكا سانكا	seni	سنى	sän	سن
ularğa aña	اولارغە انكا	ani	انى	ul	اول
bizgä	بىزىكا	bizni	بىزنى	biz	بىز
sizlärğä	سىزلارغا	sizlärni	سىزلارنى	sizlär	سىزلار
ularğa	اولارغە	ularni	اولارنى	ular	اولار

	Locative		Genitive		Ablative
mändä	منده	meniñ	مینک	mändin	مندین
sizdä	سیزده	sizniñ	سیزنینک	sizdin	سیزدین
sändä	سنده	seniñ	سنینک	sändin	سندین
anda aniñda uniñda	اندا انینکده اونینکده	uniñ aniñ	اونینک انینک	andin uniñdin aniñdin	اندین اونینکدین انینکدین
bizdä	بیزده	bizniñ	بیزنینک	bizdin	بیزدین
sizlärädä	سیزلارده	sizlärniñ	سیزلارنینک	sizlärdin	سیزلاردین
ularda	اولارده	ularniñ	اولارنینک	ulardin	اولاردین

10.14 Partitive Use of the Ablative *-din* دین-

Recall that the Ablative suffix دین *-din* can also have a Partitive meaning (3.3.2). That is, it can mark a direct object of which only part is affected by the action. ex. - *yağaçdin al-* “to take some wood” vs. *yağaçni al-* “to take the wood”

10.15 Transliterations and Translations

10.15.1 Passage One

Risāla-ye Tömürçilik. *Bismillāhu ‘r-raḥmanu ‘r-raḥīm.*

Al-ḥamdu lillāh rabbi ‘l-‘ālamīn. Wa ‘l-‘āqibatu lil-muttaqīn. Wa ‘l-ṣalāhu wa ‘s-salām ‘alā rasūla Muḥammad wa alahi wa aṣḥābaha ajma‘īna.

Amma ba‘d: ḥazrat-i Imām Ja‘farī Ṣādiq wā rahnumā-ye mufāwiq (*raṣī allāhu ‘anhu!*) andağ riwāyat qılurlar kim, ḥazrat-i Dāwud (‘*alayhi ‘s-salām!*) dāyim al-awqāt qawmlarini īmānğa da‘wat qılur erdilər. Kāfirlar īmān eytgāli unamadılar. Nāgāh ğamkīn bolup olturup idilər. Ḥazrat rabbu ‘l-‘izzatdin farmān boldike, “Ay, Jibrā’īl! Dāwudğa ayğıl, ‘Ämdi qawmini īmānğa da‘wat qilsun!” dedilər. Ḥazrat-i Dāwud ānčunān sa‘ī qildikim bolmadılar. Ḥazrat-i Jibrā’īl (‘*alayhi ‘s-salām!*) kelip, dedike, “Ay, Dāwud! Ämdi qawmiñni īmānğa da‘wat qılmağıl,” dedi, “čünke Allāh ta‘ālā balā ibarur.” Ḥazrat-i Dāwud (‘*alayhi ‘s-salām!*) dedike, “Mān nemä iṣ qilurmān?” dedi.

The Manual of Blacksmithing. In the Name of God, the Compassionate and the Merciful.

Praise be to God, the Lord of the Worlds. “The sequel is for those who keep their duty.” And peace and blessings be upon his Messenger Muḥammad and upon all his family and companions.

The Great Imam Ja‘far al-Ṣādiq, the commensurate guide, related the story that Dawud (peace be upon him!) always called his people to the faith. The nonbelievers refused to profess the faith. Suddenly, he became tired and sat down.

The Lord of Glory said, “Oh, Jibra’īl! Tell Dawud at last to call his people to the faith.”

Dawud put in such effort, with no result.

Jibra'il (peace be upon him!) came and said, "Oh, Dawud! Now stop calling your people to the faith, for God will send a disaster."

Dawud (peace be upon him!) said, "What should I do?"

10.15.2 Passage Two

Ḥaẓrat-i Jibrā'il ('*alayhi 's-salām!*) dargāh-i ḥaqqgā barip, ḥaẓrat-i Dāwud sözini qildilar. Ḥaẓrat ḥaqq subḥānā ahangirlik kasb qilmaqğa buyurdilar. Ḥaẓrat-i Jibrā'il ('*alayhi 's-salām!*) ḥaẓrat-i Dāwudğa kelip dedike, "Ay, Dāwud! Saṇa ahangirlik kasb farmān boldilar." Ḥaẓrat ḥaqq subḥānā wa ta'allāğa ḥaẓrat-i Dāwud munājāt qildilar kim, dedike, "Ay, p̄arwardigārim, hār kārlar saṇa asān, wā bizlārgā muškil turur!"

Şul sâ'atdā farmān boldike, "Ay, Jibrā'il! Jannatdā bir qoy wā bir taş yaratkanmān. Ani alip kälgil," dedi. Darḥāl ḥaẓrat-i Jibrā'il alip kældilār. Tūbā daraḥtidin alip kældilār. "Daraḥt-i Tūbīdin alğan yaḡaçni maḥkam qilgil," dedi. "Bihiştdin paluk [NB: written بول here] alip kälgil," dedi. Darḥāl alip kældilār. Az barā-ye ahangirlik asbāblarini muḥayyā qildilar. Wā yānā farmān boldike, "Dam basgil," dep ḥaẓrat-i Mikā'il wā Asrāfil wā 'Azrā'il wa Jibrā'il ('*alayhimmi* [wa] '*s-salām!*) tört farišta[-ye] muqarrib āteşdānniñ tört purçinida dam basdilar. Nāgāh Allah ta'allā raḥmat naẓari birlä āteşdānğa qaradi. Darḥāl qiynadi.

Jibra'il (peace be upon him!) went to the presence of God and talked to Him about Dawud. God the Highest ordered him to take on the profession of blacksmithing. Jibra'il (peace be upon him!) came to Dawud and said, "Oh, Dawud! The profession of blacksmithing has been ordered unto you." Dawud prayed to God the Highest, saying, "Oh, God, every craft is easy for you, and difficult for us!"

At that time, He said, "Oh, Jibra'il! In Paradise I have created a sheep and a stone. Bring them." Immediately Jibra'il brought them. He also brought part of the Tree of Tuba. "Now seize the wood from the Tree of Tuba firmly." "Bring a smith's hammer from Heaven," he said. He brought it immediately. He prepared all of the tools for blacksmithing. When He said, "Blow!" the four angels familiar to God Mika'il, Asrafil, Azra'il, and Jibra'il (peace be upon them!) on the four corners of the brazier blew. Suddenly, God with his compassionate brilliance looked upon the brazier. All at once it heated up.

10.16 Further Reading and Study

The *risāla* is such a common genre that examples of it abound in collections of texts. This is an excellent genre for practicing one's reading skills because it tends to be written in fairly straightforward language, has frequent repetition of terms and grammar, and includes short, entertaining stories.

The Lund University Library in Lund, Sweden, holds numerous other *risālas* at varying degrees of preservation. All of the following and more are available in digital format online:

- Jarring Prov. 45 is a different *risāla* of the blacksmiths;
- Jarring Prov. 2 contains three *risālas*, of the vegetable oil-makers, the famers, and the weavers;
- Jarring Prov. 36 is the *risāla* of the butchers;
- Jarring Prov. 43 and 500 both present *risālas* of the shoemakers;
- Jarring Prov. 397, a very interesting *risāla* of the merchants, specifically those who sell perfume.

Most of the scholarship on *risālas* is in Russian, with the exception of Elif Dağyeli's "*Gott liebt das Handwerk*": *Moral, Identität und religiöse Legitimierung in der mittelasiatischen Handwerks-risāla* (Wiesbaden: Reichert Verlag, 2011).

For a discussion in English of craft guilds and *risālas* that summarizes much of the relevant Russian literature, see Z. Jasiewicz, "Professional Beliefs and Rituals among Craftsmen in Central Asia: Genetic and Functional Interpretation," in Shirin Akiner, ed., *Cultural Change and Continuity in Central Asia* (London: Kegan Paul International, 1991), 171–180.

Chapter 11

Babur's Description of Ferghana

11.1 Introduction

It has all been leading up to this. Our next step is to get a taste of an extended narrative, learn to handle complicated grammar and a large amount of unfamiliar vocabulary, and (if you wish) practice reading manuscript sources in fairly good handwriting. By now, you are already prepared to start reading that great classic of Chaghatay prose, the *Bāburnāma*.

The *بابرنامه* *Bāburnāma* ("Book of Babur") was written by the first ruler of the Mughal Empire, *Zahīr ud-Dīn Bābur* (1483–1530). It is remarkable in large part because it is an autobiography that recounts not only Bābur's conquests and failures, his military adventures in Central Asia and India, but also such sensitive events as his first time attending a drinking party. For this reason, the *Bāburnāma* has attracted significant scholarly attention, including translations by Annette Beveridge and Wheeler M. Thackston, and an outstanding scholarly edition by Mano Eiji (*Bāburu-nāma no kenkyū*, vol. 1 [Tokyo, 1995]).

These passages are taken from the Hyderabad manuscript of the *Bāburnāma* as it was printed in Annette Beveridge's 1905 edition. Beveridge's reproduction is in turn reproduced here with permission of the E. J. W. Gibb Memorial Trust. The images have been altered slightly for clarity.

11.2 Passage One

For our first excursion, let us read the manuscript side by side with a typed version.

بسم الله الرحمن الرحيم	بسم الله الرحمن الرحيم
رمضان ایسی تاریخ سیکیز یوز	رمضان آی تاریخ سیکیز یوز
توقسان توقوزدا فرغانه ولایتی ده	توقسان توقوزدا فرغانه ولایتی ده
اون ایکی یاشته بادشاه بولدوم	اون ایکی یاشته بادشاه بولدوم
فرغانه ولایتی بیشینجی اقلیم	فرغانه ولایتی بیشینجی اقلیم
دین دور معموره نینک کناره سی ده	دین دور معموره نینک کناره سی ده
واقع بولوبتور شرقی کاشغر غربی	واقع بولوبتور شرقی کاشغر غربی

سمرقند جنوبی بدخشانینیک
سرحدی تاغلاری و شمالیدا اگرچه
بورون

شهرلار بار ایکاندور مثل المالیغ
و الماتو و یانکی کیم کتبد اُطرار
بیتیرلار

مغول و اوزبک جهتی دین بو
تاریخ دا بوزولوبتور اصلا معموره
قالمایدور

مختصر ولایت تورانیغ و میوه سی
فراوان کِردا کردی تاغ واقع
بولوبتور

غربی طرفی دا کیم سمرقند و
خجند بولغای تاغ یوقتور اوشبو
جانب تین

اوزکا هیچ جانب تین قیش یاغی
کیلا الماس سیحون دریاسی کیم
خجند سوی غه

مشهور دور شرق و شمال طرفیدین
کیلیب بو ولایت نینک ایچی بیلا
اوتوب

غرب ساری اُقار خجند نینک
شمالی و فنا کت نینک جنوبی
طرفیدین کیم حالا شاهرخیه غه

مشهور دور اوتوب ینه شمال قیلیب ترکستان ساری بارور
میل قیلیب ترکستان ساری بارور
ترکستان دین

خیلی قویراق بو دریا تمام قومغه
سینکار هیچ دریا غه قاتیلماست

سمرقند جنوبی بدخشان نینک سرحدی تاغلاری و شمالیدا اگرچه بورون

شهرلار بار ایکاندور مثل المالیغ و الماتو و یانکی کیم کتبد اُطرار

مغول و اوزبک جهتی دین بو تاریخ دا بوزولوبتور اصلا معموره قالمایدور

مختصر ولایت تورانیغ و میوه سی فراوان کِردا کردی تاغ واقع بولوبتور

غربی طرفی دا کیم سمرقند و خجند بولغای تاغ یوقتور اوشبو جانب تین

اوزکا هیچ جانب تین قیش یاغی کیلا الماس سیحون دریاسی کیم خجند سوی غه

مشهور دور شرق و شمال طرفیدین کیلیب بو ولایت نینک ایچی بیلا اوتوب

غرب ساری اُقار خجند نینک شمالی و فنا کت نینک جنوبی طرفیدین کیم حالا شاهرخیه غه

مشهور دور اوتوب ینه شمال قیلیب ترکستان ساری بارور میل قیلیب ترکستان ساری بارور ترکستان دین

خیلی قویراق بو دریا تمام قوم غه سینکار هیچ دریا غه قاتیلماست

Chaghatay	Transliteration	Definition
رمضان	Ramzān	PN. the Islamic month Ramadan
فرغانه	Farḡāna	PN. Ferghana, the Ferghana Valley
ولایت	wilāyat	N. country
ياش	yaš	N. year of age, e.g., اون ايكي ياش <i>on ikki yaš</i> "twelve years old"; Adj. young
اقلیم	iqīm	N. clime, region of the world according to Ptolemy's geography
معموره	ma'mūra	N. an inhabited place, the inhabited world
کناره	kanāra	N. edge
واقع بول-	wāqi' bol-	V. to be (located)
شرق	šarq	N. east
غرب	ḡarb	N. west
سمرقند	Samarqand	PN. place name, Samarqand, a city in today's Uzbekistan
خجند	Ḥojand	PN. place name, Khujand, a city in today's Tajikistan
جنوب	janūb	N. south
سرحدی	sarḥadd	N. border
شمال	šimāl	N. north
اكرچه	ägärčä	Conj. although
بورون	burun	Adv. before (in time)
مثل	miṣl-i	"like, as, such as"
کتاب	kutub	N. books (Arabic plural of کتاب <i>kitāb</i> "book")
بيت-	bit-	V. write
مغول	Moḡul	PN. Mongol
جهت	jihat	N. direction
اصلا	aşlan	Adv. never, none
مختصر	muḥtaşar	Adj. minor, insignificant
اشليغ	aşliḡ	N. foodstuffs
فراوان	farāwān	Adj. abundant

Chaghatay	Transliteration	Definition
کرداگرد	girdāgird	N. area all around
جانب	jānib	N. side, direction
اوزکا	ōzgā	Adj. apart from X (X دین اوزکا-)
قیش	qiš	N. winter
یاغ	yağ	N. rain
سیحون دریاسی	Sayhūn daryāsi	PN. the Jaxartes River
مشهور	mašhūr	Adj. famous, known
ایچ	ič	N. inside, interior
بیلا	bilā	Postposition. same as بیلان, برله, etc.: “with,” “by means of”; here, “through”
ساری	sāri	Postposition. in the direction of
فناکیت	Fanākit	see شاهرخیه
حالا	hālā	Adv. still
شاهرخیه	Šāhruḥiya	PN. place name, Shahruxhiya near Tashkent
میل قیل-	mayl qil-	V. incline
ترکستان	Turkistān	PN. the town of Turkistan in present-day Kazakhstan
خیلی	ḥaylī	Adv. quite; still
قوی	qoyi	Adj. downstream
تمام	tamām	Adj. complete
قوم	qum	N. sand
سینک-	siŋ-	V. soak, seep
قات-	qat-	V. join, connect

11.3 -dur and -tur -تور -دور

In this text, Bābur uses -تور -tur in place of -دور -dur. This is a very common phenomenon in earlier Chaghatay texts. Technically, these are slightly different words, but the meaning is the same here.

11.4 Paleography

These passages display some features of handwriting that may be unfamiliar to you now, but that are really commonplace in manuscripts.

11.4.2 Alternate Forms of ه <h>

ه <h> has different forms both in printing and in handwriting. Fortunately, they actually make it easier to identify the letter. One kind of ه, as used in this manuscript, has a small teardrop shape under the letter when it is in initial or medial position. (These forms are discussed in the section on the alphabet at the beginning of this book.)

ه

Initial ه is thus quite easy to identify. Here you will see هر *hār* “every,” written هر.

Look at the word هج *heč* “no, none” (Line 10), or rather as it is written, هج

You will likewise see medial ه both as ه and with a teardrop. If it helps, you can remember the two forms as “<h> with two eyes” and “<h> with a teardrop.”

11.4.2 Elongated س <s> and ش <š>

س

Elsewhere, س <s> is missing its teeth. It is written instead as a long, elegant line.

This is a very common way of writing س <s>, so look out for it. Here in the word فارسی, the scribe has helpfully included the three dots—you will not usually have that hint.

ش

ش <š> can be written with the same kind of line, but it will include the three dots above, as in the word یخشی *yahši*.

11.5 Narrative Past -بدور/-bdur/بتور/-ptur

Chaghatay uses a special verbal suffix for actions that took place in the unknowable past, as in stories or in historical narratives. The suffix is simply a combination of the Perfective Converb ب- *-p* and the copular دور- *-dur*: بدور- *-pdur*. We can translate it as, “it seems that” or “it is said that.”

This suffix follows the rules of roundedness harmony when it is added to a verb stem. That is, if the verb ends in a vowel, just add the suffix; if it ends in ا- *-a/-ä*, then a consonant, add بدور- *-ipdur*; if it ends in و- *-o/-u*, then a consonant, add وبدور- *-updur*; and if it ends in و- *-ö/-ü*, then a consonant, add وبدور- *-üpdur*.

Personal suffixes can be added. The negative form includes the infix -ما- *-ma/-mä-*.

قيليدورسن	qilipdursän	It is said that you did	انکلاما بدورمیز	anlamapdurmiz	It seems we did not listen
واقع بولوبدور	wāqi‘ bolupdur	It seems there was	برما بدورلار	bärmäpdurlar	It is said that they did not give

The *Bāburnāma* uses the Narrative Past to indicate nearly everything that happened in the past, sometimes even if Babur himself witnessed it.

11.6 Adjectival Suffix -ی-/-ī-

In these two passages, you will see many examples of words that end in -ی- *-ī-*. There are plenty of similar words that end in -ی- *-i*. You can see why it might be easy to mix these up.

Let us contrast the words *šimāl* شمال “north,” *šimāli* شمالی “the north of . . .,” and *šimālī* شمالی “northern.”

Šimāl شمال “north” is a familiar noun.

Šimāli شمالی, as in *Andijānniṣ šimāli* “north of Andijan,” is simply this noun with a possessive suffix.

If we add the suffix *-ī* ی, we get an adjective: *šimālī* شمالی “northern.” The same is true if we add *-ī* ی to any place name: *Andijānī* اندجانی “from Andijan,” *Samarqandī* سمرقندی “from Samarqand,” and so on.

What about ordinary nouns? *Šahar* شهر “city” can become *šaharī* شهری “urban.” *Bāzār* بازار “bazaar, market” can become *bāzārī* بازاری “of the bazaar.” You see how the pattern works.

This suffix, however, is not native to Chaghatay—it comes from Persian. It cannot be applied to any word, but only to things like place names and words that are already of Persianate origin. In Persian, the suffix has several variations when it comes after an adjective, which you can look out for: *-gī* گی-, *-wī* وی-. Herat’s adjective form, for example, is *Herawī* هروی “of Herat.”

11.7 *ikān* ایکان

Ikān ایکان is used to indicate uncertain knowledge in the present or past. It comes at the end of a sentence. Contrast sentences with *bar* بار and *yoq* یوق:

کاشغرده چونک مسجد بار

Kāšğarda čon masjid bar.

There is a large mosque in Kashgar.

کاشغرده چونک مسجد بار ایکان

Kāšğarda čon masjid bar ikān.

It is said there was a large mosque in Kashgar.

کاشغرده چونک مسجد بار ایدی

Kāšğarda čon masjid bar idi.

There was a large mosque in Kashgar.

کاشغرده چونک مسجد بار ایکان

Kāšğarda čon masjid yoq ikān.

It is said there is/was not a large mosque in Kashgar.

And with *dur* دور- and *emās* ایماس:

سیحون سویی ساوق دور

Sayhūn suyi sawuqdur.

The Jaxartes waters are cold.

سیحون سویی ساوق ایکان

Sayhūn suyi sawuq ikān.

They say the Jaxartes waters are cold.

سیحون سویی ساوق دور

Sayhūn suyi sawuq emās idi.

The Jaxartes waters were not cold.

سیحون سویی ساوق ایماس ایکان

Sayhūn suyi sawuq emās ikān.

They say the Jaxartes waters are/were not cold.

11.8 -ğay/-gäy غای-کای

The suffix *-ğay/-gäy*, in its narrow usage, indicates an imperative much like *-sun* سون (10.9). It expresses a wish or indirect command: *غای-کای* *V-ğay/-gäy* “may he/she/it V!” *ککای* *kälgäy* “Let her come!/May she come!/They ought to come!”

In this passage of the *Baburnama*, however, the *-ğay* suffix expresses uncertain knowledge. The sentence reads, *سمرقند و خجند بولغای* *Samarqand wä Hujand bolğay* “ought to be Samarqand and Khujand.”

11.9 The Abilitative -ا- al- -ی y-

Here is how Chaghatay expresses someone's ability, whether they “can” do something.

Take the verb stem, and add *-a/-ä-*, for example, *برا* *berä*, *اولتورا* *oltura*. (This suffix is a kind of gerund used mainly for this purpose. We will revisit it in 12.5.)

Next, add the verb *ال-* *al-* “to take,” and then conjugate as normal:

کورا الماس من	دیا الماس ایکان	ایچا الادور	بارا الماس ایکان میز
<i>körä almasmān</i>	<i>deyā almas ikān</i>	<i>ičä aladur</i>	<i>bara almas ikānmiz</i>
I cannot see.	It seems they cannot say.	She can drink.	It seems we cannot go.

If the stem ends in a vowel, we must use *-y-* instead of *-a/-ä-*.

اونای الماس میز	ایستای الاسیزلارمو
<i>unay almasmiz</i>	<i>istäy alasizlärmu</i>
We cannot consent.	Can you search?

11.10 Comparative -راق/-rāk راک-

In this text, there are several examples of the suffix *راق/-رāk* *-raq/-rāk*. In each of these cases, this suffix is used to show a *comparison*:

ترکستان دین خلی قویراق بو دریا تمام قومغه سینکار	اندجان نینک ناشپاتی سیدین یخشیراق ناشپاتی بولماس	مون دین اولوغ راق قورغان یوقتور
<i>Turkistāndin heli qoyiraq bu daryā tamām qumğa sīnkar.</i>	<i>Andijānniñ naşpatısidin yaḥşıraq naşpati bolmas.</i>	<i>Mundin uluğraq qurğan yoqtur.</i>
Further downstream from Turkistan, this river seeps completely into the sand.	There are no better pears than the pears of Andijan.	There is no greater fortress than this.

See a pattern? *راق/-رāk* *-raq/-rāk* is usually used with *دین* *-din* to show comparison: X Y-din Adj-raq = “X is more Adj than Y.”

اندجان سمرقند دین مشهور راق

Andijān Samarqanddin mašhūrraq.

Andijan is more famous than Samarqand.

کاشغر ارک ییدین یارکند قلعه سی خیلی
چونک دور

Kāšghar argidin Yārkand qal'asi ḥeli çoṇdur.

The fortress of Yarkand is much larger than the citadel of Kashgar.

11.11 Passage Two

Now that you are getting used to the handwriting, try reading the whole passage with the typed version below it.

ییتی پاره قصبه سی بار بیشی سیحون سوپن نینک جنوب طرفی ایکی شمال جانبی جنوبی طرفی داغی
قصبه لار بیر اندجان دور کیم وسطه واقع بولوبتور فرغانه ولایتی نینک پای تختی دور اشلیغی وافر
میوه سی فراوان و اوزومی یخشی بولور قاوون محلّی دالیز باشیدا قاوون ساتماق رسم ایماس
اندجان نینک ناشپاتی سیدین یخشیراق ناشپاتی بولماس ما ورا انهردا سمرقند و کیش قورغانیدین
سونکره موندین اولوغراق قورغان یوقتور اوج دروازه سی بار ارکی جنوب طرفیدا واقع بولوبتور توقوز
اندجان دور اوسا نینک غلغنی بار کوز لار ایل نرگا کوب بولور

ییتی پاره قصبه سی بار بیشی سیحون سوپن نینک جنوب طرفی ایکی شمال جانبی جنوبی طرفی داغی
قصبه لار بیر اندجان دور کیم وسطه واقع بولوبتور فرغانه ولایتی نینک پای تختی دور اشلیغی وافر
میوه سی فراوان و اوزومی یخشی بولور قاوون محلّی دالیز باشیدا قاوون ساتماق رسم ایماس
اندجان نینک ناشپاتی سیدین یخشیراق ناشپاتی بولماس ما ورا انهردا سمرقند و کیش قورغانیدین
سونکره موندین اولوغراق قورغان یوقتور اوج دروازه سی بار ارکی جنوب طرفیدا واقع بولوبتور توقوز

ترناو سو کیرار بو عجب تور کیم بیر یردین هم چیقماس قلعه نینک کردا کردی خندق نینک تاش یانی سنک ریزه لیک شاه راه توشوب تور قلعه نینک کردا کردی تمام محلات تور بو محله بیله قلعه غه فاصله اوشبو خندق یاقاسی داغی شاه راه تور اوی قوشی داغی کوب بولور قیرغاولی بیحد سیمیز بولور انداق روایت قیلدیلار کیم بیر قیرغاولی اشکنه سی بیله تور کیشی ییب توکاتا المایدور ایلی تورک دور شهری و بازاری سیدا ترکی بیلماس کیشی یوقتور ایلی نینک لفظی قلم بیله راست تور نی اوچون کیم میر علی شیر نوائی نینک مصنفاتی باوجود کیم هری دا نشو و نما تابیب تور بو تیل بیله دور ایلی نینک آراسیدا حسن خیلی باردور خواجه یوسف کیم موسیقی ده مشهور دور اندجانی دور هواسی نینک عفونتی بار کوزلار ایل بیزکاک کوب بولور

Chaghatay	Transliteration	Definition
پاره	pāra	(measure word); N. piece
قصبه	qaşaba	N. fortress
داغی	daği; -daği	Adv. also, more; = -daki/-däki داکى (14.13) "that which is on X" (<i>janūbī tarafdaği</i> "that which is on the south side")
اندجان	Andijān	PN. Andijan, in present-day Uzbekistan
وسط	wasat	N. middle
پای تخت	pāy-taht	N. capital city
وافر	wāfir	Adj. abundant
اوزوم	üzüm	N. grape
قاوون	qawun	N. melon
محل	maḥall	N. time, season
پالیز	pālīz	N. orchard, melon patch
ناشپاتی	našpati	N. pear
ما ورا النهر	Mā warā 'n-nahar	PN. "The Land Beyond the River," Transoxiana, Mawarannahar (NB: when reading out loud, most pronounce it like "Mawranahar")
کیش قورغانی	Keš qurğani	the fortress of Kesh, present-day Shahrīsabz in Uzbekistan
قورغان	qurğan	N. fortress
سونکره	soŋra	Adv. later; Adj. after, beyond
اولوغ	uluğ	Adj. great
ارک	arg	N. citadel
ترناو	tirnāw	N. irrigation canal

Chaghatay	Transliteration	Definition
کیر-	kir-	V. to enter
عجب	‘ajab	Adj. remarkable
خندق	ḥandaq	N. trench
یان	yān	N. side
سنگ ریزه	saṅ-reza	N. gravel (→ سنگ ریزه لیک “gravelly”)
شاه راه	šāh rāh	N. a highway (“royal road”)
راه	rāh	N. road
توش-	tūš-	V. to be situated; to dismount; to fall
قلعه	qal‘a	N. fortress
محلات، محله	maḥallat, maḥalla	N. neighborhood, quarter or area of a town; outlying region of a settlement
یاقا	yaqa	N. edge
آو	aw	N. hunt; hunting
اوی	awī*	Adj. for hunting
قوش	quš	N. bird; fowling
قیرغاؤل	qirḡawul	N. pheasant
بیحد	bē-ḥadd	Adj./Adv. without limit, innumerable
سیمیز	semiz	Adj. fat
اشکنه	iškana*	N. soup, stew
توکات-	tügāt-	V. to finish
ایل	el	N. nation, people
تورک	Türk	PN. Turk
شهری	šaharī	Adj. of the city
بازاری	bāzārī	Adj. of the bazaar
ترکی	Turkī	PN. the Turkic language
لفظ	lafaz	N. word
قلم	qalam	N. speech; pen
راست	rāst	Adj. true, correct
نی	ne	“what”; same as <i>نمه nemä</i>
میر علی شیر نوائی	Mīr ‘Alī Šer Nawā’ī	PN. Mir ‘Ali Sher Navai (1441–1501), famed poet, writer, and patron

Chaghatay	Transliteration	Definition
مصنفات	muşannafāt*	N. compositions (plural of Persian مصنفه <i>muşannaḡa</i>)
باوجود کیم	bā-wujūd kim	Conj. although, despite the fact that
هری	Harī	PN. a way of saying “Herat” هرات, a city in present-day Afghanistan
نشو و نما	našw wa namā	N. development, growth
تیل	til	N. language, tongue
تاب-	tap-	V. to find
آرا	ara	N. space between, among → آراسیده <i>arasida</i> “among them”
حسن	ḡusn	N. beauty
یوسف	Yūsuf	man's name
موسیقی	mūsīqī	N. music
اندجانی	Andijānī	Adj. from Andijan
عفونت	‘afūnat*	N. putridity
کوز	kūz	N. autumn
بیزکاک	bezgāk	N. a disease, possibly an inflammation, possibly malaria

11.12 Persian Prefixes 1: بی *bē-* “without”

As you are by now very much aware, Persian had a profound influence on Chaghatay writing. Some would go so far as to say that, without a strong admixture of Persian vocabulary, a text is not properly Chaghatay—just “Turki.” As we slowly climb the ladder into more refined language, we will see more and more Persian phrases especially. We will only rarely encounter Persian verbs, however—generally speaking, Chaghatay simply uses large numbers of Persian adjectives and nouns.

Here we have a common Persian prefix بی *bē-* “without.” Any reasonably well-educated reader or writer of Chaghatay would have recognized this prefix from their study of Persian.

This prefix attaches to a noun and creates an adjective or adverb. It is normally only used with nouns of Arabic or Persian origin.

قیرغاولی بیحد سیمیز بولور

Qirğawulī bē-ḡadd semiz bolur.

The pheasants there are extremely fat.

(Literally: The pheasants are fat without limit.)

همه فرزندانلاریم بی غم بولغای

Hämmā farzandlarim bē-ḡam bolğay.

May all of my children be without suffering.

پادشاه بی مثال

pādišāh-i bē-miṣāl

a king without equal

We will visit this prefix's opposite, با- *bā-* “with,” in 14.7.

11.13 Paleography: چ as پ, جی as بی

پشی: Notice how the scribe has written پ in بی with three dots as though it were *p*. This is a fairly common shorthand. It simply combines the dots from ب and ی into a single پ. The same is sometimes true of ج, in which the three total dots of ج and ی make one cluster: ج.

11.14 Passage Three

مینہ

بیراوش قصبہ سی دور اندجان نینک شرق جنوبی طرفی دور شرق قہ مایل
اندجان دین تورت یغاچ بول دور ہوا سی خوب آثار سوی فراوان
دور بہاری بسیار بخشی بولور اوش نینک فضیلتی دہ خلی احادیث وارد
دور قورغانی نینک شرق جنوبی جانبی ۱۱ پر موزون تاغ توشو بتور براکوه غہ
موسوم بوتاغ نینک قدسی داسطان محمود خان بر حجرہ سالیب تور اول
حجرہ دین قوی راق اوشبہ تاغ نینک توشو غیدا تاریخ توقوز یوز
اکمی دین برا یوا امین حجرہ الدیم اگرچہ اول حجرہ موندین مرتفع و کوه
بوتہ بسیار بخشی راق واقع بولوبتور تمام شہر و محلات ایاق آستیدہ
اندجان رودی اوش نینک محلاتی نینک ایچی پلہ اوتوب اندجان غہ بارور
بور و نینک ہر کی جانبی باغات توشو تور تمام باغلاری رود قہ مشرف
بنفشہ سی بسیار لطیف آثار سولاری بار بہاری بسیار بخشی بولور قالین لالہ
لار اچیلور براکوه تاغی دامنہ سیدہ اشہر پلہ تاغ نینک آرا سیدہ ابرہہ شہر
تور مسجد جوزا امین تاغ طرفین ہر اولوق شہر جی آثار اوشبہ و مسجد نینک
تاشقاری صحنی شیبہ راکہ برکہ نینک ہر باہر صفائین میدان واقع بولور
مرساخ و رکہ نینک سیدہ اندا اسرار ت قور اوش نینک طرفی بودور کیم ہر کیم
انداد و بقولاسہ اول شہر جو مین سو قویار لار

ینہ بیر اوش قصبہ سی دور اندجان نینک شرق جنوبی طرفی دور شرق قہ مایل اندجان دین تورت یغاچ بول دور ہوا سی خوب آثار سوی فراوان دور بہاری بسیار بخشی بولور اوش نینک فضیلتی دہ خلی احادیث وارد دور قورغانی نینک شرق جنوبی جانبی ۱۱ پر موزون تاغ توشو بتور براکوه غہ موسوم بو تاغ نینک قلعہ سی داسطان محمود خان بر حجرہ سالیب تور اول حجرہ دین قوی راق اوشبہ تاغ نینک توشو غیدا تاریخ توقوز یوز ایکمی دین برا یوا امین حجرہ الدیم اگرچہ اول حجرہ موندین مرتفع دور ولی بو حجرہ بسیار یخشیراق واقع بولوبتور تمام شہر و محلات ایاق آستیدہ اندجان رودی اوش نینک محلاتی ایچی پلہ اوتوب اندجان غہ بارور بو رود نینک ہر ایک جانبی باغات توشو بتور تمام باغلاری رود قہ مشرف بنفشہ سی بسیار لطیف آثار سولاری بار بہاری بسیار بخشی بولور قالین لالہ و کل لار

اچیلور براکوه تاغی دامنه سیدا شهر پله تاغ نینک اراسیدا بیر مسجد توشوب تور مسجد جوزا آتلیق تاغ طرفیدین پر اولوق شه جوی اقرار اوشبو مسجد نینک تاشقاری صحنی نشیب راک سه برکه لیک بُرسایه صفالیق میدان واقع بولوب تور هر مسافر و رهگذر کیسه اندا استراحت قیلور او [با]ش نینک ظرافتی بودور کیم هر کیم اندا اویقولاسه [شه] جویدین سو قویارلار

Chaghatay	Transliteration	Definition
اوش	Oš	PN. Osh, city in present-day Kyrgyzstan
مایل	māyil	Adj. toward, inclining
یغاچ	yağaç	N. league (unit of distance)
خوب	hūb	Adj. good; Adv. well
بهار	bahār	N. spring
بسیار	besyār	Adv. very
فضیلت	faẓīlat	N. excellence
احادیث	aḥādīṣ*	N. sayings (Arabic plural of <i>ḥadīṣ</i> خدیث)
وارد	wārid*	Adj. informed, known
موزون	mawzūn*	Adj. balanced in its proportions
براکوه	Bara Kuh	PN. Bara Kuh mountain
موسوم	mawsūm	Adj. known as
قله	qulla	N. peak, summit
سلطان محمود خان	Sultān Maḥmūd Ḥan	PN. Sultan Maḥmud Khan
حجره	ḥujra	N. chamber; pavilion
تومشوغ	tumšuğ	N. spur, subpeak; bill, muzzle, snout
ایوان	aywān	N. portico, porch, verandah
مرتفع	murtafi' *	Adj. high up
ولی	walī	Conj. but, nevertheless
ایاق	ayaq	N. foot; bottom
رود	rōd*	N. river
مشرف	mušrif	Adj. overlooking
بنفشه	binafša	N. violet
لطیف	laṭīf	Adj. elegant
قالین	qalin	Adj. thick

Chaghatay	Transliteration	Definition
لاله	lāla	N. tulip
گل	gul	N. rose
اچ-	ač-	V. to open
اچیل-	ačil-	V. to bloom (passive of اچ- ač- “to open”)
دامنه	dāmana	N. foot of a mountain
مسجد	mašjid	N. mosque
جوزا	Jawzā	PN. the constellation of Gemini
اولوق	uluq	Adj. great (variant of اولوغ)
شه	šah	variant of شاه <i>šāh</i>
شاه جوی	šāh jōy	N. large irrigation canal (“royal canal”)
جوی	jōy	N. canal
تاشقاری	tašqari	Adj. external, outside
صحن	saḥn	N. courtyard
نشیب	našīb*	Adj. down a hill
سهبرکه	se-barga*	N. clover (literally “three-leaf”)
پرسایه	pur-sāya*	Adj. shady (< <i>pur</i> “full of” + <i>sāya</i> سایه “shade”)
صفالیق	ṣafāliq	Adj. pleasant
صفا	ṣafā	N. pleasantness
میدان	maydān	N. square; field
مسافر	musāfir	N. traveler
رهگذر	rah-gužar*	N. wayfarer, traveler upon the road
استراحت	istirāḥat	N. resting place
اوباش	awbāš*	N. rabble, urchins
ظرافت	ẓarāfat	N. joke, prank
قوی-	quy-	V. to pour

11.15 Persian Plurals: -āt and -ān

The word باغات is unlikely to appear in your dictionary. This is because it is the word باغ *bāğ* “orchard” made plural in the Persian manner, by adding the suffix -ات *-āt*.

You will see other nouns pluralized with the suffix ان -*ān*, such as ياران *yārān* “friends.” When a noun ends in a vowel, sometimes a consonant is added before the suffix, as in خواجهان *ḥʾājagān* “khwajas.”

11.16 Transliterations and Translations

Passage One

Ramzān ayi, tārīḥ-i sākkiz yüz toqsan toqquzda, Farḡāna wilāyatida on ikki yašta pādīšāh boldum.

Farḡāna wilāyati bāšīnči iqlīmdindur. Ma‘mūrāniḡ kanārasida wāqi‘ boluptur. Šarqi Kašḡar; ḡarbi Samarqand; janūbi Badaḡšanniḡ sarḡaddī taḡlari; wā šimālida āḡārčā burun šaharlār bar ikāndur, mišl-i Almalīḡ wā Almatu wā Yangī, kim kutubda Uṭrār bitirlār, Moḡul wā Özbāk jahatidin bu tārīḥda buzuluptur. Ašlan ma‘mūra qalmaydur.

Muḡtašar wilāyattur. Ašliḡ wā mewāsi farāwān. Girdāgirdi taḡ wāqi‘ boluptur. Ğarbī ṭarafida, kim Samarqand wā Hojand bolḡay, taḡ yoqtur. Ušbu jānibtin özgā heč jānibtin qīš yaḡi kelā almas.

Sayḡūn daryāsi, kim Hojand suyiḡa mašḡūrdur, šarq wā šimāl ṭarafidin kelip, bu wilāyatniḡ iči bilā ötüp, ḡarb sāri aqar. Hojandniḡ šimāli wā Fanākatniḡ janūbi ṭarafidin, kim ḡālā Šāhruḡiyaḡa mašḡūrdur, ötüp, yānā šimālḡa mayl qilip, Turkistān sāri barur. Turkistāndin ḡeli qoyiraq bu daryā tamām qumḡa siḡār. Heč daryāḡa qatilmas.

In the month of Ramadan, in the year 899, in the country of Ferghana, at the age of twelve, I became king.

The country of Ferghana belongs to the fifth clime. It is situated on the edge of the settled world. To its east is Kashgar; to its west, Samarqand; to its south, the border mountains of Badakhshan; and to the north, although they say there used to be cities there—like Almaligh and Almaty, and Yangi, which is written “Utrar” in the books—they were destroyed in this age by the Mongols and Uzbeks. Not a trace of their inhabitation remains.

It is a minor country. Its foodstuffs and fruit are abundant. All around it are mountains. To the west, which ought to be Samarqand and Khojand, there are no mountains. The winter rains cannot come from any direction but this direction.

The Jaxartes (Sayhun) River, which is known at the Khojand Water (River), comes from the east and north. It passes through this country and flows westward. It passes north of Khojand and south of Fanakat, which is still known as Shahrukhiya, turns north again, and goes toward Turkistan. A ways downriver from Turkistan, this river seeps completely into the sand. It is not joined with any other river.

Passage Two

Yätti pāra qašabasi bar. Beši Sayḡūn suyiniḡ janūb ṭarafī. Ikki šimāl jānibi.

Janūbī ṭarafī daḡi qašabalar: bir Andijāndur, kim wasaṭta wāqi‘ boluptur. Farḡāna wilāyatiniḡ pāytaḡtidur. Ašliḡi wāfir. Mewāsi farāwān, wā üzūmi yaḡši bolur. Qawun maḡallida, pālīz bašida qawun satmaq rasm emās. Andijānniḡ našpatīsidin yaḡšīraq našpati bolmas. Mā warā ‘n-naharda Samarqand wā Keš qurḡanidin soḡra, mundin uluḡraq qurḡan yoqtur. Üč darwāzasi bar. Arḡi janūb ṭarafida wāqi‘ boluptur. Toqquz tirnaw su kirār. Bu ‘ajabtur kim, bir yārdin ḡam čiomas. Qal‘aniḡ gardāgardi ḡandaqniḡ taš yani saḡ rezālik šāh rāḡ tūšūptur. Qal‘aniḡ girdāgirdi tamām maḡallāttur. Bu maḡalla bilā qal‘aḡa fāšila ušbu ḡandaq yaqasi daḡi šāh rāhtur.

Awī kuši daḡi köp bolur. Qirḡawuli be-ḡadd semiz bolur. Andaq riwāyat qildilar kim, bir qirḡawulni iškīnasi bilā tört kiši yep tūḡätä almaydur.

Eli Türkdur. Şaharī wā bāzārīda Turkī bilmās kişi yoqtur. Eliniñ lafaži qalam bilā rāsttur. Ne uçun kim, Mīr 'Alī Şīr Nawā'īniñ muşannafāti, bā-wujud kim Harīda naşw wa namā tapip-tur, bu til bilādur. Eliniñ arasida ħusn ħeli bardur. Ĥ"āja Yūsuf, kim mūsīqīda maşhūrdur, Andijānīdur. Hawāsiniñ 'afūnati bar. Kūzlār el bezgāk köp bolur.

There are seven fortresses. Five of them are to the south of the Jaxartes (Sayhun) River. Two are to the north.

Fortresses to the south: one is Andijan, which is located in the middle. It is the capital of Ferghana. Its foodstuffs are abundant. Its fruits are plentiful, and its grapes are good. In melon season, it is not the custom to sell melons at the head of the melon path. [Meaning: Melons are so plentiful, there is no point in charging for them.] There are no pears better than the pears of Andijan. In Mawarannahar, apart from the fortresses of Samarqand and Kish, there is no greater fortress. It has three gates. Its citadel is located on the south side. Nine streams of water enter it. The strange thing is, nowhere does any water exit. On the stone side of the trench that surrounds the fortress, there is a highway made of gravel. All around the fortress, there are neighborhoods. Along the edges of the trench that divides the neighborhoods from the fortress, there is another highway.

Its game birds are also plentiful. Its pheasants are extremely fat. They say that four people cannot finish one pheasant and its soup.

Its people are Turks. There is no one among the people of the city or the people of the market who does not know Turki. The people's speech is just like that of the written word. This is because it is the same as the compositions of Mīr 'Alī Sher Navai, although those came to fruition in Herat. A degree of beauty may be found among its people. Khwaja Yusuf, who is famous among musicians, is Andijani. There is a putridity to its weather. In the autumn, the people have a great deal of disease.

Passage Three

Yānā bir Oş qaşabasidur. Andijānniñ şarq janūbi ţarafidur. Şarqqa māyil Andijāndin tört yağaç yoldur. Hawāsi ħūb. Aqar süyi farāwāndur. Bahāri besyār yaĥşi bolur. Oşniñ fażīlatidā ħaylī aĥādīş wāriddur. Qurġaniniñ şarq janūbī jānibida bir mawzūn tağ tūşūptur. Bara Kuhğa mawsūm. Bu tağniñ quillasida Sulţān Maĥmūd Ĥan bir ħujra saliptur. Ul ħujradin qoyiraq uşbu tağniñ tumşuğida tāriĥ-i toqquz yüz ikkidā men bir aywānliq ħujra saldim. Āğärčä ul ħujra mundin murtafi'dur, walī bu ħujra besyār yaĥşiraq wāqi' boluptur. Tamām şahar wā maĥallat ayaq astida. Andijān rödi Oşniñ maĥallati içi bilā ötüp, Andijānga barur. Bu rödniñ hār ikki jānibi bāğāt tūşūptur. Tamām bağlari rödqā muşrif. Binafşasi besyār laţif. Aqar sulari bar. Bahāri besyār yaĥşi bolur. Qalin lāla wā gullar açilur. Bara Kuh taği damnasida şahar bilā tağniñ arasida bir maşjid tūşūptur. Maşjid-i Jawzā atliq. Tağ ţarafidin bir uluq şah jöy aqar. Uşbu maşjidniñ taşqari şahni naşībrāk se bargalik şafāliq maydān wāqi' boluptur. Hār musāfir wā rahguzar kelsä, anda istirāhat qilur. Awbāşniñ żarāfati budur, kim hār kim anda oyqulasa, şah jöydin su quyarlur.

Another is the fortress of Osh. It is to the southeast of Andijan. It is four leagues' travel east of Andijan. Its weather is pleasant, its running water are plentiful. Its spring is very nice. There are quite a lot of sayings about the excellence of Osh. To the southeast of its fortress, there is a well-proportioned mountain. It is known as Bara Kuh. On the peak of this mountain Sultan Maĥmud Khan had a pavilion erected. Down from that pavilion, on a spur of this mountain, in the year 902, I had a porticoed pavilion erected. Although that pavilion is higher than this one, nevertheless, this pavilion is placed much better. The whole city and its outlying areas are at its feet. The Andijan River passes through the outlying areas of Osh and goes toward Andijan. There are orchards on either side of this river. All of the orchards overlook the river. Its violets are very elegant. There are flowing waters. Its spring is very nice. Thickly-growing tulips and

roses bloom. At the foot of Bara Kuh mountain, between the city and the mountain, there is a mosque. It is called the Mosque of Gemini. From the direction of the mountain, a great irrigation canal flows. Downhill from this mosque's courtyard is a pleasant field of clover. Every traveler who comes there makes it a resting place. The rabble have a joke, whereby whoever sleeps there, they pour water on them from the irrigation canal.

11.17 Further Reading and Study

There is no shortage of scholarship on the *Bāburnāma*. If you wish to read further, consult the editions and translations discussed in the introduction to this chapter: Beveridge, Mano, Thackston. We have only begun to scratch the surface of this remarkable book. The “translator's preface” to Thackston's translation provides illuminating discussions of the context and interpretation of the text. (*The Baburnama: Memoirs of Babur, Prince and Emperor* [New York: Modern Library, 2002]; or, for a lavishly illustrated edition [Oxford: Oxford University Press, 1996].)

Chapter 12

Abu ‘l-Ghazī’s *Shajara-i Turk*

12.1 Introduction

Let us exercise your long-form reading abilities while looking at some more variations on Chaghatay grammar and orthography.

Abū ‘l-Ghāzī Bahadur (1603–1663) was the khan of Khiva. He wrote the *Shajara-i Turk* شجرة ترک (“Genealogy of the Turks”), from which these passages are taken, as a history of his people, and of his own descent in particular.

The language of this piece differs both from that of Bābur and from that of the works we read earlier. You will see forms that seem to belong to Western Turkic (languages like Tatar and Ottoman) intermingled with the Eastern Turkic Chaghatay. This is partly because the work was composed in Khiva, which is further to the west than the places we have visited so far, and because it remained very popular in the general area of the Caspian Sea. Abū ‘l-Ghāzī himself and the scribes who followed him would not necessarily have seen stark differences between kinds of Turkic. Rather, as Abū ‘l-Ghāzī would have put it, all of those variations belonged to a continuum of languages called “Turkī,” “speech of the Turks.”

The manuscript here is adapted from Uppsala University Library MS O Vet. 60, and its origins are worth remarking upon. It was first collected in Siberia by P. Schönström while he was imprisoned, probably on account of the Great Northern War between Sweden and Russia. Schönström apparently worked on a rough translation into German with some of his fellow prisoners, and then donated the manuscript to the library in 1722. This means that the manuscript is not too much younger than Abū ‘l-Ghāzī himself. The manuscript catalog refers to the language as “rude Tatar, but in a clear script” (*Catalogi*, 189–190).

Abū ‘l-Ghāzī’s work has received significant scholarly attention over the past couple of centuries. Multiple translations of varying quality have been rendered in English, Russian, German, French, numerous modern Turkic languages, even Latin! This is because it was one of the first long-form histories of the region that European Orientalists learned about.

12.1.1 Looking Up Texts

In order to find out more about this text, you would first look in H. F. Hofman’s *Bibliographical Survey of Turkish Literature* (Leiden: Brill, 1969). The *Survey* is technically incomplete—only “Volume III” exists—but it still provides some 1,380 pages of detailed descriptions of Chaghatay manuscripts and prints, their histories, where to find them, and who had written about them as of the late 1960s.

Texts in the *Survey* are listed alphabetically by author’s name. Abū ‘l-Ghāzī’s *Shajara-i Turk* is found under A, so it is fairly early in the *Survey*: “Volume III,” Part 1, pages 17–32. Bābur is listed under B in Part 1, pages 162–183.

12.2 Passage One

The author explains his dissatisfaction with histories that have come before.

ابتداسیز و انتہاسیز و شریک سیز یقے قط آسمان و یتے قط یرنی
 و اون سکز مینک عالم نے بول تیکان و ابولدر و رغان تنکری حمدیدین سونک
 اینک دوستے و بارچہ آدم فرزند لاریکا و جن لارکا یارکان ایلچی سے اولو العزم
 و رسالت و نبوت و خاتمت بو تورت مرتبه فی عنایت قلیب سیرکان
 رسولی محمد مصطفی نینک درودین سونک بو کتابی ایتماق لیق نینک سبی
 عرب محمد خان اوغلی ابو الغازی بہادر خان چنگیز و خوارزمی انداق آیتا
 تورغان چنگیز خان نینک آبا و اجداد لارینے و اولاد لاریکیم ہر ولایت لارہ
 بادشاہ لیق قلیب تورورلار مؤرخ لار ترکی و فارسی تیلی برلان آنلار نینک
 و بارچہ لار نینک تورقخان و اولکان تارخ لارینے یخشی و یمان قیلغان ایشلار
 بتیب تورورلار

ابتداسیز و انتہاسیز و شریک سیز یقے قط آسمان و یتے قط یرنی و اون سکز مینک عالم نے بول تیکان دا بولدورغان تنکری نینک حمدیدین سونک آنینک دوستی و بارچہ آدم فرزند لاریکا و جن لارکا یارکان ایلچی سی اولو العزم و رسالت و نبوت و خاتمت بو تورت مرتبه فی عنایت قلیب سیرکان رسولی محمد مصطفی نینک درودین سونک بو کتابی ایتماق لیق نینک سبی عرب محمد خان اوغلی ابو الغازی بہادر خان چنگیز و خوارزمی انداق آیتا تورغان چنگیز خان نینک آبا و اجداد لارینے و اولاد لاریکیم ہر ولایت لارہ بادشاہ لیق قلیب تورورلار مؤرخ لار ترکی و فارسی تیلی برلان آنلار نینک و بارچہ لار نینک تورقخان و اولکان تارخ لارینے یخشی و یمان قیلغان ایشلار بتیب تورورلار

Chaghatay	Transliteration	Definition
ابتدا	ibtidā	N. beginning
انتہا	intihā	N. end
شریک	šarīk	N. partner
ییتی	yetti	same as يتہ yättä “seven, 7”

Chaghatay	Transliteration	Definition
قط	qaṭ	N. layer (usually قات <i>qat</i>)
آسمان	āsmān	N. sky
عالم	‘ālam	N. world
تی-	te-	same as دی- <i>de-</i> “to say”
بولدور-	boldur-	V. to cause to be (from بول <i>bol-</i> “to be”)
تنکری	Täŋri	PN. God
بارچه	barčä	Adj. all
جن	jinn	N. djinn, genie
یبار-	yebär-	V. to send
ایلچی	ilči	N. emissary
اولو العزم	ulū ‘l-‘azm*	N. those possessing the power of decision
رسالت	risālat	N. message
نبوت	nubūwat*	N. prophecy
خاتمت	ḥātimat*	N. end; the “seal”
عنایت	‘ināyat	N. favor, bestowal
مرتبہ	martaba	N. station
رسول	rasūl	N. messenger
محمد مصطفیٰ	Muḥammad Muṣṭafā	PN. the Prophet Muḥammad “the chosen”
درود	durūd	N. praise; prayer
سبب	sabab	N. reason
عرب محمد خان	‘Arab Muḥammad Ḥan	PN. ‘Arab Muhammad Khan
ابو الغازی	Abū ‘l-Ġāzī	PN. Abu ‘l-Ghazi
بہادور	bahadur	N. hero
چنگیزی	Čiŋgizī	Adj. descended from Chinggis Khan
خوارزمی	Ḥ*ārizmī	Adj. from Khwarezm, in this case descended from its rulers
آنداق	andaq	Adv. in that way
چنگز خان	Čiŋgiz Ḥan	PN. Chinggis Khan
ابا و اجداد	abā wa ajdād	N. ancestors

Chaghatay	Transliteration	Definition
اولاد	awlād	N. descendants (Arabic plural of ولد <i>walad</i> "son")
مؤرخ	mu'arriḥ*	(= مورخ <i>muwarriḥ</i>) N. historian
فارسی	Fārsī	PN. Farsi, Persian language
توغ-	tuğ-	V. to bear, give birth to

12.3 سیز -siz "without"

We have seen how the suffix لبق -liq "with" turns a noun into an adjective: اوت *ot* "grass" becomes اوتلوق *otluq* "grassy," for example (7.6).

We can do the same with the suffix سیز -siz "without." This suffix never changes form.

At the beginning of this passage, we have ابتداسیز و انتهاسیز و شریکسیز *ibtidāsiz wa intihāsiz wa šarīksiz* "without beginning, without end, and without partner."

We can see the suffix سیز -siz on all sorts of words: کوزسیز *kōzsiz* "eyeless"; دوستسیز *dostsiz* "friendless"; کتابسیز *kitābsiz* "bookless," and so on.

12.4 Familiar Imperative

We have seen several forms of the imperative, voluntative, and optative, all of which command someone to do something. This last form is the easiest of all.

The second-person familiar imperative is just the verb stem. Here, God commands the universe to come into being with the word بول *Bol!* "Be!"

The same rule applies to other verbs: اولتور *Oltur!* "Sit!"; کیل *Kel!* "Come!"; دی *De* "Speak!"

12.5 Imperfect Gerund ی -a -y

We just looked at the Abilitative (11.9), which is formed thus: اولتور *oltur* "to sit" → اولتورا *oltura* "I can sit"; اونا *una-* "to consent" → اونای الماسمیز *unay almasmiz* "We cannot consent."

The suffix ی -a -y is actually what we can call an "imperfect gerund." It points to an action that is not complete, and that is linked to the following action. We can think of it as "-ing," or "by Verb-ing."

We have the example in this passage of شونداق قیلا *šundaq qila* "by doing it in this way."

مینا کلدیلار <i>Minā keldilār.</i>	اوقوی بیلورمیز <i>Oquy bilürmiz.</i>	بول دی بولدورغان <i>"Bol" dey boldurğan.</i>
They came by riding.	We will know it by reading.	He made it be by saying "Be!"

This same suffix ی -a -y can be used with a number of other verbs apart from ال- *al-*. Remember that ال- *al-* normally means "to take," but when you combine it with the imperfect gerund, that meaning shifts to "can." Other verbs will change their meaning when combined with the imperfect gerund.

Here we have the example of *آیتا تورور* *ayta turur* “keep saying.” *تور* *tur* “to stand” has the meaning “to keep on” doing something. (Note that there is a *second* word *تورور* *turur* in this passage that means *دور* *dur* “is, are.” This latter *تورور* does not follow a gerund.)

Other verbs that change their meaning in this context include:

کیل *kel*- “to come” → “to continue as before”

فرغانه ولایتی ترک‌لارنینک یورقی بولوب کلکان

Farğāna wilāyati Türklärniñ yurtı bolup kalgān.

The land of Ferghana has been the country of the Turks (for a long time).

قال *qal*- “to remain” → “to persevere” or “to end up”

حضرت داوت بش ییل قومنی دعوت قیلیب قالدی

Ḥazrat-i Dāwut bāš yil qawmini da 'wat qilip qaldı.

David persisted in calling his people to the faith for five years.

بول *bol*- “to become” → “to finish”

قرآننی اوقوی بولا الماسمن

Qur'ānnı oquy bola almasmān.

I cannot finish reading the Qur'ān.

12.6 Review: Copulative Gerund ب -p

We have seen the verb ending *ب* *-p* before (7.8). Like the Imperfect Gerund, it expresses “by doing something,” or it puts actions in sequence.

The difference is that the Imperfect Gerund points to action that is not complete, while the Copulative Gerund points to action that *is* complete.

Contrast *شونداق قیلا* *šundaq qıla* “by doing it this way” with *شونداق قیلیب* *šundaq qilip* “after/because of doing it this way.”

Both the Imperfect and the Copulative Gerunds can be in the Past, Present, or Future tense. The difference is in the relationship of the verbs *within* that timeframe.

اول ایلچی چولده یورا تولا شهرکه کلدی

Ul ilçi čöldä yürä tola šahargä kaldi.

That emissary, by wandering in the desert, came to many cities.

اول ایلچی چولده یوروب تولا شهرکه کلدی

Ul ilçi čöldä yürüp tola šahargä kaldi.

That emissary, having wandered in the desert, came to many cities.

Like the Imperfect Gerund, the Copulative Gerund can express manner. We have seen *ب* *-p* *تورغان حالده* *V-p turğan hālda* “while X was doing Y.” You can use the other verbs we looked at in 12.5, as well.

However, try to contrast *آیتا تورور* *ayta turur* “keep saying” with *آیتب تورور* *aytip turur* “kept saying.” The difference is very subtle, and it’s not clear that this difference was meaningful for our author Abū 'l-Ghāzī. The meaning of the Copulative Gerund when expressing manner is basically the same as that of the Imperfect Gerund.

12.7 Epenthetic -ن- -n-

The letter ن <n> is showing up much more in this text than in the others. Here are some examples of words in Abū 'l-Ghāzī, compared to how they would have looked in the other readings:

Example	Abū 'l-Ghāzī		Elsewhere	
1	آلدندا	aldinda	الديدا	aldida
2	یرندین	yärindin	یریدین	yäridin
3	آنلارنینک	anlarnıñ	اولارنینک	ularnıñ
4	آتینه	atina	آتیغه	atiğa

In Cases 1 and 2, we see ن <n> inserted between a third-person possessive suffix -ی -i and a case ending beginning with د <d>. This is what we call an “epenthetic” <n>—it appears under special circumstances between two other sounds.

This is much more common in Western Turkic languages like Ottoman, and in the earlier Turkic languages from which Chaghatay descended. We see traces of it in the declension of اول *ul*: *انینک* *anıñ*, *انکا* *añka*, *انده* *anda*, *اندين* *andın*, and so on.

However, Abū 'l-Ghāzī (or the scribe) is not consistent—he does not always add ن <n>.

In Case 3, Abū 'l-Ghāzī has swapped اول *ul* for آن *an*. This is a logical extension of how اول *ul* is declined in Chaghatay.

In Case 4, Abū 'l-Ghāzī seems to have used نه -*na* instead of the Dative suffix -غه -*ğa*. Once again, this looks like an earlier or a Western Turkic form. In those languages, the basic Dative suffix is - (ن)ا -*(n)a*, where the ن <n> only appears under some circumstances. In this case, ن <n> appears because it is between two vowels.

Once again, Abū 'l-Ghāzī is inconsistent in his choice of نه -*na* or -غه -*ğa*. See *آتلاریغه* *atlarığa* “to their names” in the same manuscript.

12.8 Forming Nouns with ليق -liq

We noted in 7.6 that one could add ليق -*liq* to a noun and produce a related, but more abstract term: *پادشاهليق* *pādišāhliq* here means “kingship” or “rulership,” while *بالايق* *balaliq* indicates “childhood” and *خداليق* *hudāliq* “deity, godliness.”

Here we see this suffix attached to infinitives: *بو کتابنی آیتماق ليق نینک سبی* *bu kitābni ayتماق liqniñ sababi* “the reason for the telling of this book.”

It is not clear that this extra level of abstractness adds anything to the meaning of the word, given that infinitives can already be treated like nouns (10.12).

In Passage Two, we will see ليق -*liq* added to adjectives to form nouns. For example, *بی پرواليق* *bē-parwāliq* “inattentiveness” is formed from the noun *پروا* *parwā* “attention”; the Persian prefix *bē-* “without,” which makes the adjective *بی پروا* *bē-parwā* “inattentive”; and then ليق -*liq*, which forms the nouns.

12.9 Red Text

You will frequently encounter red ink. Often, this ink indicates that the text begins a new passage—it acts like a heading. This can be very useful when you are trying to find a certain section of a manuscript.

Other times, red text is used for the names of holy figures, or simply for emphasis.

12.10 Paleography

12.10.1 Ways of Writing Final ی <i, y>

Chaghatay does not usually mark a final ی with two dots underneath, ي. In this brief passage, we see two different ways of writing final ی.

ایردی The first one is just like the typescript letter. See ایردی *erdi* or قلدی *qildi*, where ی cannot connect to the previous letter and thus stands alone.

لاری In the other cases, ی is attached to a previous letter. Here it folds backward and underneath: تاریخ لارینی *tārīḥlarini* is written تاریخ لارینه, and ایلچی سی *ilčisi* as ایلچی سے (Line 3, Line 9).

12.10.2 س <s> With Three Dots Underneath

آسمان The familiar letterform for س <s> includes three small teeth. Look at the word آسمان, however—the س here is written with three dots in a triangle shape underneath it. This helps distinguish س from surrounding letters in some cases, and it is also an attractive way to write the letter (Line 1).

12.11 Passage Two

برپادشاه نیک آئینه برداشت محمد کف بر کتاب است نور
 و بنه برنج بل لاری پیوند شول پادشاه نیک لاری دیدن بنه برپادشاه
 بولغاندا نغ برداشت محمد مورخ بیدبولیب من اول بورونغی مورخ دن
 بخن ای تور مزید یو پادشاه نیک آئینه نغ بر تاج است نور و رنونداق
 قبل اول چکرخان اول دیدن هر یورند اولکان پادشاه لار نیک آتلار یغ بعض
 لاریغ اول تارخ و بعضی لاریغ بعضی لاریغ بکمر تارخ و بعضی لاریغ اولوز
 تارخ است نور و لاریغ بران توران داولکان چکرخان اولغان لاری
 نیک آتلار بنه ایتلغان تارخ لاریغ اولوز و شوزخان فیقر الدند اولوز بکر مجلد
 حاضر نورور

بیر پادشاهنیک آتینه بر دانشمند کشتی بیر کتاب ایتب تورور و ینه بر نچه یل لاردین سونک شول پادشاهنیک اولادیدین ینه بر پادشاه بولغاندا تقی بر دانشمند مورخ پیدا بولیب من اول بورونقی مؤرخدین یخشی ایتورمن دیب بو پادشاهنیک آتینه تقی بر تاریخ ایتب تورور شونداق قیلا قیلا چنکز خان اولادیدین هر یورتدا اوتکان پادشاهلارنیک آتلا ریغه بعضی لاریغه اون تاءریخ و بعضی لا و بعضی لاریغه یکریم تاءریخ و بعضی لاریغه اوتوز تاءریخ ایتب تورولار ایران برلان توران دا اوتکان چنکز خان اوغلان لارینیک آتلا ریغه آیتلغان تاءریخ لاردین اوشبو زمان فقیرنیک آلدندا اون سکز مجلد حاضر تورور

Chaghatay	Transliteration	English
آت	at	N. name
دانشمند	dānišmand	Adj. wise
تقی	taqi	Conj. and, also, too; Adj. another; Adv. again (see داغی)
پیدا بول-	paydā bol-	VP. to appear, to come into being
بورونقی	burunqi	Adj. previous, former (usually بورونقی <i>burunqi</i>)
بعضی	ba'zī	Adj. some
ایران	Īrān	PN. Iran
توران	Tūrān	PN. Turan, the land to the east of Iran
فقیر	faqīr	Adj. poor; N. "your humble author"
مجلد	mujallad	Adj. bound (as a volume)
حاضر	hāzīr	Adj. present
اوغلان	oġlan	N. son

12.12 Paleography

12.12.1 Omissions and Repetitions

Twice in this short passage, we have scribal errors. One is بعضی لا و بعضی لاریغه—here, a word has been repeated.

Shortly after, we have تورولار. Clearly, we would normally write this as *tururlar*. However, the scribe may have missed a letter, owing to the similarity of و and ر.

12.12.2 Elongated ن <n>



You will often see final ن <n> turned from a deep, round line into an elongated, flowing line. *mān* is a prime example: see how ن has turned into a long curve. We can usually distinguish it from ز by the way it “hooks” or turns to the right at the bottom. ز points to the left—elongated ن points to the right.

12.13 Passage Three

Abū 'l-Ghāzī continues to explain his reasons for writing this history.

اما بیزنیک آتا و اقاراری میز بی پروای لیغی و خوارزم خلقی نینگ
 پوقوف لیتی بو ایکی سببیدن بیزنیک جماعت میز فی عبد الله خان نینگ آتالار
 برلان بیزلار نینگ آتالار میز نینگ ایرلغان یرندین تا بزکا کیلکونجه تاریخ لاری
 ایردیلا روتا و ریخی برکشی کا تکلیف قیلالی تیب هر چند فکر قیلدوق هیچ مناسب
 کشی تابمادوق ضرور بولدی اول سببیدن اوزیمز ایتدوق ترک نینگ مثلی تورور اوکسوز اوز کنديکین
 کسار تیکان آدم زمانیدین تا بودمکچه اولجاقلی تاریخ لار ایتلغان تورور کیم حسابینی تنکری بیلور
 هیچ پادشاه و میر و هیچ حکم دانشمند اوز تاریخی اوزی ایتغان ایرماس تورور بیزنیک یورتیمز نینگ
 همواسندین و اهل خوارزم نینگ بیضاعت لیکیدین هچ زماندا بولمغان ایش بولدی ایمدی کونکلینکزکا
 و اهل خوارزم نینگ بیضاعت لیکیدین هچ زماندا بولمغان ایش بولدی ایمدی کونکلینکزکا
 کونکلینکزکا کیلکونجه غیر طرف تو بیا لغان ایتلغان بولغای من و یا اوزوم
 غلط تعریف ایتکان بولغای من

اما بیزنیک آتا و اقاراری میز بی پروای لیغی و خوارزم خلقی نینگ پوقوف لیتی بو ایکی سببیدن بیزنیک جماعت میز فی عبد الله خان نینگ آتالاری برلان بیزلار نینگ اتالار میز نینگ ایرلغان یرندین تا بزکا کیلکونجه تاریخ لاری [بتمای] ایردیلا روتا و ریخی برکشی کا تکلیف قیلالی تیب هر چند فکر قیلدوق هیچ مناسب کشی تابمادوق ضرور بولدی اول سببیدن اوزیمز ایتدوق ترک نینگ مثلی تورور اوکسوز اوز کنديکین کسار تیکان آدم زمانیدین تا بودمکچه اولجاقلی تاریخ لار ایتلغان تورور کیم حسابینی تنکری بیلور هیچ پادشاه و میر و هیچ حکم دانشمند اوز تاریخی اوزی ایتغان ایرماس تورور بیزنیک یورتیمز نینگ همواسندین و اهل خوارزم نینگ بیضاعت لیکیدین هچ زماندا بولمغان ایش بولدی ایمدی کونکلینکزکا کیلکونجه غیر طرف تو بیا لغان ایتلغان بولغای من و یا اوزوم غلط تعریف ایتکان بولغای من

Chaghatay	Transliteration	Definition
آقا	aqa	N. elder brother
پروا	parwā	N. attentiveness

Chaghatay	Transliteration	Definition
خوارزم	Ḥwārizm	PN. place name, Khwarezm, south of the Aral Sea
خلق	ḥalq	N. people
وقوف	wuqūf	N. awareness
جماعت	jamā'at	N. group
عبد الله	'Abdullah	PN. man's name, Abdullah
آیری-	ayri	V. to separate
تکلیف	taklīf	N. invitation
قیلالی	qilali	V. "Let's do" (see 13.3.2)
چند	čand	N. time, occasion
فکر	fikir	N. thought, opinion, idea
مناسب	munāsib	Adj. appropriate
ضرور	zurūr	Adj. necessary
مثل	miṣl	N. proverb
اوکسوز	öksüz	N. orphan
کندیک	kindik	N. navel
کس-	käs-	V. to cut
اوجاقلی	olčaqli*	Adj. similar
قلم	qalam	N. pen
حساب	ḥisāb	N. count
میر	mīr	see امیر
امیر	amīr	N. commander
حکم (حکیم)	ḥakīm	N. wise man
بضاعت	baẓā'at	N. worth
کونکل که کل-	köñülgä käl-	VP. to come to one's mind
طرف توت-	ṭaraf tut-	VP. to take a side
یاغان	yalğan	N. lie, falsehood
غلط	ğalaṭ	N. mistake, error
تعریف	ta'rīf	N. praise

12.14 -may er- -مای ایر-

In 10.7.3, we saw the Habitual Past, formed with -ار ایر- *-ar er-*.

خودای تعالی دنیاغه بلا ایبار ایردی لار

Hudā-ye ta 'allā dunyāğa balā ibār erdilər.

God would send disasters to the world.

The construction -مای ایر- *-may er-* is the Negative Habitual Past. Simply add the Negative Gerund -مای- *-may -māy-* to the end of the verb, and then conjugate the Past tense verb “to be” -یر- *er-*. (Occasionally it is formed like the Present-Future [5.2] followed by -یر- *er-*.)

تاریخلارینی بتمای ایردی لار

Tārīḫlarini bitmāy erdilər.

(During that time,) they would
not write their histories.

هر چند اقالاریم اوروشسه
طرف توتمای ایردیم

*Hār čand aqalarım uruṣsa,
taraf tutmay erdim.*

Whenever my brothers fought,
I would not take sides.

اولار یالغان ایتغانده خواجه
مناصب کورمای دور ایردی لار

*Ular yalğan eytğanda, ḫ"āja
munāṣib körmāydur erdilər.*

When they would tell lies,
the khwaja would not find it
appropriate.

12.15 -din -دین Expressing Reason

The Ablative suffix -دین *-din* is pretty flexible. Here it is used to express the reason for something. We can translate it as “because of” or “on account of”: *bu ikki sababdin* “because of these two reasons . . .”

12.16 -غوجه-/-غونجه -güčä/-günčä -کوجه-/-کونجه -gučä/-günčä تا tā “until, up to” and the Delimitative Suffix

The *Delimitative* (or *Terminative*) denotes an action in the future that will put an end to an ongoing action or state. It indicates one action that *limits* another. It is added to verbs.

This suffix is found in a number of variations, including -کوجه *-gučä*, -قوجه *-qučä*, -غونجه *-günčä*, -کونجه *-günčä*. As with previous suffixes, the choice depends on palatal harmony: -گوجه *-gučä* follows back vowels, while -کوجه *-gučä* follows front vowels, and so on.

The preposition تا *tā* means “until” or “up to” a time or place. It is very frequently found together with the delimitative suffix.

تا یزکا کیلکونچه

tā bizgä kälgünčä

until it came to us

ییز خواجه لار کلکونچه تورامیز

Biz ḫ"ājalar kälgünčä turamiz.

We stay until the khwajas come.

مریم بلا توغونچه ایشک غه مینیب یورار
ایردی لار

*Maryam bala tuğğunčā esākğa minip yurar
erdilär.*

Maryam used to ride around on a donkey until
she bore a child.

ملا احمد خان اقاسی برله آیریلغوچه تاریخ
یازمای ایردی

*Mullā Aḥmad Ḥan aqası birlä ayrılğučā tārīḥ
yazmay erdi.*

Mullah Ahmad Khan, up until the time he
was separated from his brother, did not write
histories.

We will see much more of this suffix in the next chapter.

12.17 -ğäčä- غاچه

There is also a Delimitative suffix for nouns. It denotes the time or place when an action will end. Usually, it is written -ğičä-, but here it has been rendered as -ğäčä-: تا بو وقت غاچه *tā bu waqtğäčä* “up until this time.” Variants include -gičä-, -gäčä-, and so on.

هرات غچه بار

Herātğičä bar.

Go as far as Herat.

شول یرکاجه کلیپ توشتی لار

Şul yärgäčä kelip tüştilər.

They came all the way here, and then
dismounted.

We will visit the Delimitative suffix again in the next chapter.

12.18 The Royal We

Note that Abū 'l-Ghāzī continually refers to himself in the plural (یز *biz*) “we” throughout this passage.

12.19 Paleography

12.19.1 ح with a Hamza ء Underneath

Because ح <ḥ> has no dots, scribes were often concerned with differentiating it clearly from surrounding letters. (Remember the use of three dots under س <s> to distinguish it from ش <š>. You may be noticing a pattern here—scribes generally preferred clarity to ambiguity.)

You will commonly see ح <ḥ> written with a mark like a *hamza* ء underneath it. This shows that ح is not a چ, ج, or خ.

12.19.2 Attaching کیم *kim* and که *ke*

The conjunctions کیم *kim* and که *ke* are used to introduce speech or a relative clause (7.5). In handwriting, they are sometimes attached to the words that precede them, especially in these later vernacular texts.

و بو وقتدا اشعار فهم لمک لیک دا و تاریخ بیلماک لیکدا فقیرداک کشتی شاید عراقدا و هندستاندا بولسا بولغای یوق تیسام یالغان بولغای اما سپاهی نینک یسونین بیلماک لیکدا بو چاقدا مسلمان کافردا بز کوروب ایشتا تورغان یرلاردا و یورتلاردا یوق تورور یر یوزی کینک تورور ایشیتماکان یرلاریمزدا بولسا عجب ایرماس ایمدی مقصدین قالماغالی تاریخ هجری مینک تقی یتیمیش تورث ایردیکم بیز کتابنی ابتدا قیلدوق تقی شجره ترک تیب آت قویدوق تقی توقوز باب قیلدوق

Chaghatay	Transliteration	Definition
نمرسا	nemärsä	same as نرسه <i>närsä</i> “thing”
خصوصاً	husussan	Adv. especially
سپاهی کرلیک	sipāhīgarlik	N. the military profession (from سپاهی <i>sipāhī</i> “soldier”)
قانون	qānūn	N. law
یسون	yosun	N. manner, custom
نیچوک	nečük	Conj. how, why
آتلان-	atlan-	V. to ride on horseback
یور-/یورو-	yür-/yürü-	V. to walk, to go about
یاوغه	yawğa	Adj. hostile; ferocious
یاساو	yasaw	N. military order
دشمن	duşman	N. enemy
سوزلاش-	sözläş-	V. to discuss (together)
مثنویات	maşnawiyāt*	N. plural of مثنوی <i>maşnawī</i> , a kind of poetry
قصاید	qaşāyid*	N. plural of قصیده <i>qaşīda</i> , a kind of poetry
غزلیات	ğazaliyāt	N. plural of غزل <i>ğazal</i> , a kind of poetry
مقطعات	muqatta‘āt*	N. plural of مقطع <i>muqatta‘</i> , short poems
رباعیات	rubā‘iyāt	N. plural of رباعی <i>rubā‘ī</i> , quatrain
اشعار	aş‘ār	N. poems (Arabic, plural of شعر <i>şī‘r</i>)
فهم	fahm	N. understanding
لغت	luğat	N. language
معنی	ma‘nā	N. meaning
دم	dam	N. moment; breath
موغولستان	Moğulistān	PN. place name, Moghulistan, the “land of the Mongols,” roughly modern-day southern Xinjiang

Chaghatay	Transliteration	Definition
عمر	'umr	N. life
سلطنت	salṭanat	N. kingship
کم و زیاد	kam wa ziyād	“more or less”; N. approximation
فہملا-	fahmla-	V. to understand, comprehend
شاید	šāyad	Conj. Perhaps
عراق	'Irāq	place name, Iraq (including both “Arab Iraq” and “Persian Iraq”)
ہندستان	Hindustān	PN. place name, India
سپاہی	sipāhī	N. soldier
چاق	čaq	N. time (usually چاغ čaġ)
اشت-	išit-	V. to hear
یوز	yüz	N. face, surface
کینک	keŋ	same as کینک <i>kāṅ</i> and کنکرو <i>kāṅru</i> “broad”
شجرہ	šajara	N. tree, pedigree, genealogy
باب	bāb	N. chapter

12.21 Reciprocal Suffix -ش- -š-

To show that people do something “together” or “to each other,” Chaghatay adds the suffix -ش- -š- to verbs. It cannot end a word, however—we put -ش- -š- between the verb stem and the suffix.

Like -م -m, -ب -p, and so on, -ش- is subject to roundedness harmony.

1. After a vowel, it is simply -ش- -š-: سوزلا- *sözla-* “to speak” → سوزلاش- *sözläš-* “to discuss”
2. If the last vowel in the stem is <a> or <i>, it is -یش- -iš-: سال- *sal-* “to throw” → سالیش- *salīš-* “to hurl at each other”
3. If the last vowel in the stem is <o> or <u>, it is -وش- -uš-: اور- *ur-* “to hit” → اوروش- *uruš-* “to do battle”
4. If the last vowel in the stem is <ö> or <ü>, it is -وش- -üš-: کور- *kör-* “to see” → کوروش- *körüš-* “to meet”

12.22 دیک -dek or داک -dak “like”

The suffix داک -dak or دیک -dek can be added to any noun, pronoun, or proper noun. It forms an adjective or adverb meaning that something is “like” that thing, or an action is done in this manner. (In earlier texts, you may see -تیک -tek. The usual form is دیک -dek.)

ای یاران لار فرزنددیک
سوزلامانکلار

*Ay yārānlar, farzanddek
sözlāmānlar.*

Oh, friends, do not speak in the
manner of children.

سيزدیک بر دوست ایستاب
تافالماسمن

*Sizdek bir dost istāp
taḫalmasmān.*

I will seek, but can never find,
a friend like you.

قیاش دیک یوزلاری و نوردیک
ساچلاری نی کوردوک

*Quyaşdek yüzlāri wa nūrdek
saçlarini kördük.*

We saw his sun-like face and
his light-like hair.

12.23 Abbreviated Accusative -ن -n

Twice in this passage, we see the familiar Accusative suffix نی -ni abbreviated to simply ن -n: *yosunin* and *kam wa ziyādin*.

It is not uncommon to see the Accusative written this way, and it is especially frequent in poetry.

The Abbreviated Accusative is used after the third-person possessive suffix سی -si: یسون *yosun* “manner” → یسونی *yosuni* “its manner” → یسونین *yosunin* “its manner (Accusative).”

The same is true of گم و زیاد: گم و زیادین *kam wa ziyād* “more or less; approximation”; گم و زیادی *kam wa ziyādi* “its approximation”; گم و زیادین *kam wa ziyādin* “its approximation (Accusative).”

12.24 بولسا بولغای *bolsa bolğay*

Abū 'l-Ghāzī expresses some doubt in this passage:

فقیرداک کشی شاید عراقدا و هندوستاندا بولسا بولغای یوق تیسام یالغان بولغای

Faqīrdak kişi şāyad 'Irāqda wā Hindustānda bolsa, bolğay. “Yoq” tesām yałğan bolğay.

Literally: It seems like someone like me, if he exists, he ought to be in Iraq or Hindustan. If I said “they do not exist,” that would probably be a lie.

You can see how the -غای *-ğay* suffix (11.8) is used to express uncertainty about the truth.

The combination of the Conditional -سا *-sa* and what looks like a third-person imperative -غای *-ğay* ought to give us pause. What is going on here?

This is an example of using the Conditional -سا *-sa* with the verb “to become” -بول *bol-* to grant permission, for example, اولار کهلسه بولادور *Ular kelsä boladur*. “They are permitted to come.”

For now, consider a simple example: چیقسه بولور *çiqsa bolur* “If he goes out, it is permitted.” What if we see بولسا بولور *bolsa bolur*? “If she is, it is permitted.” With the addition of -غای *-ğay*, we get بولسا بولغای *bolsa bolğay* “If there is, it ought to be permitted/okay/fine.” Idiomatically, we can read Abū 'l-Ghāzī as granting the possibility for someone like him to exist elsewhere in the world.

12.25 Transliterations and Translations

Passage One

bismillāhu 'r-raḥmanu 'r-raḥīm

Ibtidāsiz wā intihāsiz wā šarīksiz, yetti qaṭ asmān wā yetti qaṭ yerni on sākkiz miñ ‘ālamni “Bol!” tegändä boldurğan Täñriniñ ħamdidin soñ, anıñ dostı wā barċā ādam farzandlarıgā jinlārgā yebārgān ilċisi ulū ‘l-‘azm wā risālat wā nubūwat wā ħātimat bu tört martabani ‘ināyat qilip bergān rasūli Muħammad muṣtafāniñ durūdindin soñ, bu kitābni aytaqlıqniñ sababi:

‘Arab Muħammad Ħan oğlu Abū ‘l-Ġāzī Bahadur Ħan Ćingizī wā Ħ‘ārizmī andaq ayta turğan: Ćingiz Ħanniñ abā wā ajdādlarını wā awlādları, kim ħār wilāyatlārdā pādīšāhliq qilip tururlar, mu‘arriḥlar Türkī wā Fārsī tili birlān anlarnıñ barċālāriñiñ tuqğan wā ölgān tārīḥlarını yaḥši wā yaman qılğan işlarını bitip tururlar.

In the Name of God, the Compassionate and the Merciful.

After praising God, (who is) without beginning, without end, without partner, who brought the seven layers of heaven, the seven layers of earth, and the eighteen thousand worlds into being when he said, “Be!”—after praising the messenger Muħammad, the chosen one, His friend and the emissary He sent unto all the children of Adam and to the djinn, who held the four stations of the decision, the bringing of the message, the prophecy, and the Seal—the reason for writing this book:

The son of ‘Arab Muħammad Khan, Abu ‘l-Ghazi Bahadur Khan, Chinggisid and Khwarezmian, said: historians used to record in Turki and in Persian all of the dates of birth and death and the deeds both good and ill of the ancestors and descendants of Chinggis Khan who ruled in every country.

Passage Two

Bir pādīšāhniñ atına bir dānišmand kiši bir kitāb aytip turur, wā yānā bir neċċā yillardin soñ, bu pādīšāhniñ awlādindin yānā bir pādīšāh bolğanda, taqı bir dānišmand mu‘arriḥ paydā bolup, “Mān ul burunğı mu‘arriḥdin yaḥši ayturmān,” dep, bu pādīšāhniñ atına taqı bir tārīḥ aytip turur. Šundaq qıla qıla, Ćingis Ħan awlādidin ħār yurtta ötkān pādīšāhlarnıñ atlarıgā ba‘zılarıgā on tārīḥ wā ba‘zılarıgā yigirmi tārīḥ wā ba‘zılarıgā ottuz tārīḥ aytip tururlar. İrān birlān Tūrānda ötkān Ćingis Ħan oğlanlarınıñ atlarına aytilğan tārīḥlarıdin uşbu zamān faqırniñ aldında on sākkiz mujallad ħāzır turur.

Some wise man would write a book in the name of some king, and a few years later, when one of that king’s progeny would become king, another wise historian would appear and say, “I will tell it better than that previous historian,” and so he would write another history in the name of that king. And so on and so forth until, of the kings of each country who were descendants of Chinggis Khan, some had ten histories in their names, and some twenty, and some thirty. At this moment, there are in front of me eighteen volumes of histories told about the sons of Chinggis Khan in Iran and Turan.

Passage Three

Amma bizniñ ata wā aqalarimizniñ bē-parwāliqı wā Ħ‘ārizm ħalqiniñ bē-wuqūfliqı bu ikki sababdin bizniñ jamā‘atimizni ‘Abdallah Ħanniñ ataları birlān bizniñ atalarimizniñ ayrılğan yāridin tā bizgā kelgünċā tārīḥları [bitmāy] erdilār. “Bu tārīḥni bir kişigā taklīf qılalı,” tep, ħār ċand fikir qilduq, heċ munāsib kişi tapmaduq. Žurūr boldi. Ul sababdin özimiz aytduq. Türkniñ mişli turur: “Öksüz öz kindikin kesār,” tegān. Ādam zamānidin tā bu damgāċā olċaqlı tārīḥlar eytilğan turur kim, ħisābini Täñri bilür. Heċ pādīšāh wā mīr wā heċ ħakīm-i dānišmand öz tārīḥini özi aytdan ermās turur. Bizniñ yurtimizniñ hawāsindin wā ahl-i Ħ‘ārizmniñ bē-bazā‘atlikidin heċ zamānda bolmağan iş boldi. Āmdi köñliñizgā kelmāsunkim, faqır taraf tutup, yałğan aytilğan bolğaymān, wā yā özümni ğalaṭ ta‘rīf etkān bolğaymān.

However, on account of two reasons, the inattentiveness of our fathers and elder brothers and the unawareness of the people of Khwarezm, no histories were written from the time when the

forefathers of 'Abdallah Khan were separated from our own up until our own time. I thought to myself, "I shall invite someone to (write) this history," but every time I thought about it, I could find no one appropriate. The matter became urgent. This is why I wrote it myself. It is (like) this proverb of the Turks: "The orphan cuts his own umbilical cord." From the time of Adam to now, so many similar histories have been told, only God knows how many. No king or commander, no wise man, has written his own history. Because of the weather of our land, and the worthlessness of the people of Khwarezm, this has never happened. Think not that your humble author has taken sides and tells lies, nor that I am praising myself.

Passage Four

Bu faqırğa Hüdā-ye ta'allā 'ināyat qilip, köp nemärsä bergän turur. Hüşüşan üç hunar bergän turur. Awwal: sipāhīgarlıknıñ qānūnı wā yosunı, kim nečük atlanmaq wā yürümäk, wā yawğa yasaw yasamaq; köp birlän yürügändä, nečük qılmaq; az birlän, nečük qılmaq; dostğa, duşmānga nečük sözläşmäk. İkkinçi: maşnawiyāt wā qaşāyid wā ġazaliyāt wā muqatta'āt wā rubā'iyāt wā barča aš'ārni fahmlämäklik; 'Arabī wā Fārsī wā Turkī luġatlariniñ ma'nāsini bilmäk. Üçünçi: Ādamdin tā bu damğäčä 'Arabistānda wā Īrān wā Tūrānda wā Moġulistānda ötkän pādīşāhlarnıñ atlari wā 'umrlari wā salṭanatlariniñ kam wa ziyādin bilmäklik. Wā bu waqtda aš'ār fahmlämäklikdä wā tārīḥ bilmäklikdä faqırdäk kişi šāyad 'Irāqda wā Hindustānda bolsa, bolğay. "Yoq" tesām yalğan bolğay. Ammā sipāhīniñ yosunin bilmäklikdä bu çaqda Musulmān kāfırda biz körüp iştā turğan yärlärdä wā yurtlarda yoq turur. Yer yüzi keñ turur. İstīmāğan yerlärimizdä bolsa, 'ajab ermäs. Emdi maqşaddin qalmağalı. Tārīḥ-i hijrī min taqi yetmiş tört erdikim, biz kitābnı ibtidā qilduq. Taqi "šajarah-i Türk" tep at qoyduq. Taqi toqquz bāb qilduq.

God the Highest has granted your humble author many things. He has given three skills especially. The first is the law and manner of the military profession, including how to ride and how to march, and how to array a ferocious army; what to do when marching with large numbers; what to do when marching with small numbers; and how to speak with friend and enemy. The second is understanding *mathnawis*, *qasidas*, *ghazals*, and short poems, and all kinds of poetry; and knowing Arabic, Farsi, and Turki. The third is knowing more or less the names, lives, and kingships of the kings who ruled in Arabia, Iran, Turan, and Moghulistan from the age of Adam to today. Today, it seems that there may be those who understand poetry and know history as well as I do in Iraq or Hindustan. If I said "There aren't any," it would be a lie. However, in knowing the ordering of soldiers, at this time, among Muslims and nonbelievers, in the places and lands we are aware of, it seems there are none (like me). The world is a big place. If there is such a person in the places we do not hear about, it would not be a surprise. But let us not lose sight of our purpose: in the Hijri year 1074, I began this book. And I called it the *Shajara-ye Türk*. And I wrote nine chapters.

12.26 Further Reading and Study

The entire manuscript from which this selection was taken, O Vet. 60, can now be found online at the Uppsala University Library's website.

Chapter 13

Nawā'ī's *Seven Sleepers*

13.1 Introduction

‘Alī Sher Nawā’ī is considered one of the best prose stylists and poets in the whole Chaghatay canon. Yet his work is in an elevated style, replete with Persianate idioms, that we have not yet encountered. At this point, you are equipped to read some Nawā’ī with a glossary. He tends to use long sentences filled with elevated Arabic and Persian words, but the grammar is ultimately quite simple.

13.2 Passage One

The following story is taken from Nawā’ī’s *Tārīḥ-i Anbiyā’* “History of the Prophets.” It concerns the famous Seven Sleepers, who according to the Qur’ān slept in a cave for 300 years. Interpretations and retellings of the story are found across the Islamic world and beyond.

اصحاب كهف بابيدا اختلاف كوتور مختصري بو دور كيم يونان ملكيدا افسوس شهريدا دقيانوس اتليغ ملك جبّار بار ايرميش كيم بعضى ديب دورلار كيم الوهيت دعويسى قيلور ايرميش و بو اصحاب كهف بعضى روايت بله نوابلارى و ملازملارى ايرميشلار و مسلمان ايكان دورلار و يشورون تنكري تعالى عباداتين قيلور ايرميشلار

(Adapted from Eckmann, *Chaghatay Manual*, 262–263.)

Chaghatay	Transliteration	Definition
اصحاب	aṣḥāb	N. companions (Arabic plural of صاحب ṣāḥib “companion; master”)
كهف	kahf	N. cave (Arabic)
بابيدا	bābida	Postposition. concerning, literally “in the chapter of”
اختلاف	iḥtilāf	N. disagreement
مختصر	muḥtaṣar	N. summary; the long and short of it
يونان	Yūnān	PN. Greece

Chaghatay	Transliteration	Definition
ملک	mulk	N. kingdom
افسوس	Afsūs	PN. the city of Ephesus
دقیانوس	Daqyānūs	PN. the Roman emperor Decius (r. 249–251)
ملک	malik	N. king
جبار	jabbār	Adj. mighty, powerful; tyrannical
الوهیت	ulūhiyyat*	N. divinity
دعوی	daʿwā	N. claim
نواب	nawwāb	N. an official; a person of status; “nabob”
ملازم	mulāzim	N. servant; lieutenant
یاشورون	yašurun	Adj. clear, open; Adv. openly
عبادت	ʿibādat	N. worship

13.3 Indirect Preterit -میش -miš

You have seen the Simple Past -دی -di, and so on, which indicates events that have taken place (6.7). You have also seen the Narrative Past -بدور -pdur for events that one has heard of second-hand (11.5).

Then there is the Indirect Preterit -میش -miš. This also points to things that have apparently happened in the past, but of which one is not entirely certain. There is a simple way of using this tense with a single verb:

ملک نینک ملازم لاری شول کهف کا
کیرمیش لار

Malikniñ mulāzimlari šul kahfgä kirmišlär.

It seems that the king's servants entered
this cave.

اول چاقدا یالغان ایتمامیش سیز

Ul čaqda yalğan aytmamišsiz.

It seems that, that time, you did not
tell a lie.

توران خلقی تنکری کا عبادت قیلمامیش لار

Tūrān ḥalqı Təñrigä ʿibādat qilmamišlar.

It seems that the people of Turan did not
worship God.

بارچه جن لارکا یار بولمیش من

Barčä jinnlärgä yār bolmišmān.

It seems that I have become a
friend to all djinn.

As you can tell, we can negate -میش -miš by adding -ما- -ma- between the stem and the suffix. We can also add personal suffixes to -میش -miš.

In this passage, however, *-miš* می‌ش is used in a slightly more complex way.

ملک جبّار بار ایرمیش	دعوی قیلور ایرمیش	نوابلاری و ملازملاری ایرمیشلار
<i>Malik-i jabbār bar ermiš.</i>	<i>Da 'wā qilur ermiš.</i>	<i>Nawwāblari wā mulāzımlari ermiślār.</i>
It seems there was a powerful king.	It seems he made a claim.	It seems they were his lieutenants and servants.

The last case is the simplest: the verb *er-* “to be” is in the Indirect Preterit: “they were.” The first case is also straightforward: if *bar erdi* بار ایردی means “there was,” *bar ermiš* بار ایرمیش means “it seems there was” (14.3).

What about the middle example? It combines the Aorist and the past to form the Habitual Past (10.7.3). Using the Indirect Preterit simply means the speaker is uncertain about the veracity of the information.

13.4 Passage Two

The story continues.

دقیانوس بو حال‌دین واقف بولوب الارنیک قتلی فکریدا بولمیش الار بو حالنی معلوم قیلیب اتفاق بله شهرلاریدین قاچیب ایل یولوقور وهمیدین یولسیز بیابانغه توشوب بر قویچی‌غه اوجراب قویچی داغی الارغه قوشولوب قویچی‌نینک ایتی هم قوشولوب رقیم اتلیغ غارغه کریمیشلار و الارنیک عددیدا تردد بار هر تقدیر بله غارغه کریب حق تعالی الارغه اویقونی مستولی قیلیب اوج یوز توقوز یل اویومیشلار

Chaghatay	Transliteration	Definition
واقف	wāqif	Adj. aware
قتل	qatl	N. murder
معلوم	ma'lūm	Adj. known
اتفاق	ittifāq	N. unity
یولوق-	yoluq-	N. to run across, encounter
وهم	wahm	N. suspicion
بیابان	bayābān	N. wilderness
قویچی	qoyçi	N. shepherd
قوش-	qoş-	V. to join

Chaghatay	Transliteration	Definition
رقیم	Raqīm	PN. place name, Raqim
غار	ġār	N. cave
عدد	ʿadad	N. number
تردد	taraddud*	N. hesitation
تقدیر	taqdīr	N. fate
اویقو	oyqu	N. sleep
مستولی	mustawlī	Adj. overwhelming
اویو-	oyu-	V. to sleep

13.5 Passage Three

اول مدّت دقیانوس جهنم‌غا باریب نچه پادشاه‌لار کردیش بولوب بر خداپرست عابد پادشاه‌غه سلطنت یتکاندا اصحاب کھف تنکری تعالی امری بله اویغانمیشلار و تملیخا دیکان رفیق‌لارین شهرغه ییارمیشلار طعام کلتورورکه جون اول رفیق شهرغه یتکاج شهر اوضاعین متغیر تابیب خلائقنی عیسی علیه السلام دینیغه فهم قیلیب متحیر بولمیش بضروره طعام الورد دیرام جیقارغاج دقیانوس کنجینی تابیب سین دیب انی توتمیشلار کوب ماجرادین سونکرا پادشاه قاشیغا التمیشلار فقیر متحیر اوزکا پادشاه و اوزکا خلق کوروب حیران ایرمیش

Chaghatay	Transliteration	Definition
مدّت	muddat	N. period of time
جهنم	Jahannam	PN. Hell
کردیش	gardiš*	N. cycle, overturning, succession
خداپرست	ḥudāparast	N. worshipper of God
پرست	parast	Adj. worshipping (used as a suffix, e.g., بت‌پرست <i>butparast</i> “idol-worshipper”)
عابد	ʿābid	N. worshipper
امر	amr	N. order, command
اویغان-	oyġan-	V. to wake up
تملیخا	tamlīḡā	PN. name, Tamlikha
رفیق	rafīq	N. friend, comrade

Chaghatay	Transliteration	Definition
طعام	ṭa'ām	N. food
اوضاع	awzā'	N. manners, situations (Arabic plural of وضع <i>waz'</i>)
متغیر	mutağayyir*	Adj. changed
دین	dīn	N. religion
متحیر	mutaḥayyir*	Adj. astonished
بضروره	biżzurūra*	Adv. out of necessity
دیرام	diram*	N. coin (درهم <i>dirham</i>)
کنج	kanj	N. oneself
ماجرا	mājarā	N. event
الت-	elt-	V. to lead
حیران	ḥayrān	Adj. surprised; N. surprise, amazement

13.6 -gäč -gäč -gäč -gäč

You have seen the suffix *-p* link together a series of actions (7.8.1). The suffix *-gäč -gäč* is similar, but the actions are *simultaneous*, or one takes place *immediately after* the next.

شهرغه يتكاج شهر اوضاعين متغير تابيب خاليقنى عيسى عليه السلام دينيغه فهم قيلميش
Šaharğa yatkäč, šahar awzā'in mutağayyir tapip, ḥalāyiqni 'İsà 'alayhi 's-salām dīniğa fahm qilmiš.

As soon as he arrived at the city, he found its people's manners changed, and then he made them aware of the religion of Jesus.

دیرام جيقارغاج دقيانوس کنجینی تابیب سین ديب انی توتمیشلار
Diram či qarğaç, "Daqyānūs kânjini tapipsen!" dep, ani tutmišlar.

As soon as he took out his coins, they said, "You have found Decius himself!" and seized him.

13.7 Passage Four

پادشاه انينک حالى کيفيتين سوروب اول فقير هر سوز کى اوز حاليدين ايتور عجب کورونور پادشاه علمانى يغيب بو بابدا قيل و قال قيليب سونکرا الار ديميشلار کيم عيسى عليه السلام انجیلدا بو حالدين خبر بريب دور کيم دقيانوس جاغيدا بو جماعت غارغا کريب اوج يوز توقوز يل اويوب سنيک زمانينکدا اويغانغايلار پادشاه بو ايشدين مسرور بولوب تميخاغا يول باشلاتيب اصحاب

کھف صحبتیغا مشرف بولوب الار طعام ییب تنکری تعالیٰ غا سجدات شکر قلیب ینه اویقوغا
 بارمیشلار اویقولاغاج روحلارین قابض ارواح حق تعالیٰ امری بله قبض قیلمیش اول پادشاه اول غار
 ایشیکیدا اولوغ کنبد یاساب الارنی مدفون قلیب اول یر خلایقعا عظیم معبد بولمیش بو قصه تواریخ
 و تفاسیردا مبسوط بار و اخبارینک غریبیدین بری بودور

Chaghatay	Transliteration	Definition
کیفیت	kayfiyat	N. quality
علما	‘ulamā	N. scholars (Arabic plural of عالم <i>‘ālim</i>)
یغ-	yiğ-	V. to gather
قیل و قال	qıl-u qāl*	N. debate
عیسی	‘Īsā	PN. ‘Isa (biblical Jesus)
انجیل	Injīl	PN. Bible, New Testament
مسرور	masrūr*	Adj. happy
باشلا-	bašla-	V. to lead, to guide
باشلات-	bašlat-	V. to cause to guide
صحبت	ṣuḥbat	N. conversation
مشرف	mušarraf	Adj. honored
سجدات	sajdāt*	N. prostrations
شکر	šukr	N. gratitude
روح	rūḥ	N. spirit
قابض	qābz*	N. tax collector
ارواح	arwāḥ	N. spirits (Arabic plural of روح <i>rūḥ</i>)
قابض ارواح	qābz-i arwāḥ*	PN. Angel of Death
قبض	qabz*	N. grasping, seizing
کنبد	gunbad	N. dome, indicating a shrine
یاس-	yas-	V. to build
مدفون	madfūn	Adj. buried (related to Arabic دفن <i>dafn</i> “burial”)
خلایق	ḫalāyiq	N. people (Arabic plural of خلیقه <i>ḫalīqa</i> “person”)
عظیم	‘azīm	Adj. grand

Chaghatay	Transliteration	Definition
معبد	ma'bad	N. place of worship
تواریخ	tawārīḥ	N. histories (Arabic plural of تاريخ <i>tārīḥ</i>)
تفاسیر	tafāsīr	N. commentaries (on the Qur'ān; Arabic plural of تفسير <i>tafsīr</i>)
مبسوط	mabsūt*	Adj. detailed
اخبار	aḥbār	N. news (Arabic plural of خبر <i>ḫabar</i>)
غریب	ġarīb	Adj. strange

13.8 Arabic Roots

It will be to your benefit to start to recognize Arabic words, if you have not already.

Arabic words are based on “roots.” Roots are sets of two, three, or four letters that encode a basic meaning. Then these roots are adapted to different patterns of vowels and consonants that turn them into nouns, verbs, adjectives, and so on.

For example, the three-letter root ک ت ب *k.t.b* encodes the basic meaning of “writing.” From this root, we can derive کتاب *kitāb* “book,” کتب *kutub* “books,” مکتوب *maktūb* “written,” مکتب *maktab* “school,” مکاتبه *mukātaba* “correspondence,” کاتب *kātib* “scribe,” کتابه *kitābatan* “in writing,” کتبت *katabtu* “I wrote,” and many more.

Other Arabic roots we have seen in this chapter include ل م ع *l.m.ʿ*, ج م ع *j.m.ʿ*, س ر ر *s.r.r.*, ع ظ م *ʿ.z.m.*, ح ب ض *ḥ.b.ḏ.*, ر و ح *r.w.ḥ.*, د ف ن *d.f.n.*, خ ل ق *ḫ.l.q.*, ب ق ض *b.q.ḏ.*, ش ر ف *š.r.f.*, ع ب د *ʿ.b.d.*, ف س ر *f.s.r.*, ب س ط *b.s.ṭ.*, خ ب ر *ḫ.b.r.*, غ ر ب *ġ.r.b.*, ا م ر *a.m.r.*, م د د *m.d.d.*, خ ص ر *ḫ.ṣ.r.*, ل م ک *l.m.k.*, ق ت ل *q.t.l.* . . . and those are not all. We can label the elements in these roots 1, 2, and 3.

Look at the vocabulary closely. What patterns do you see? Which letters tend to be added to these roots? In what order?

To take one example, compare مدفون *madfūn* “buried” and دفن *dafn* “burial” with مبسوط *mabsūt* “detailed” and بسط *basṭ* “explanation.” What kind of word does the pattern 1-2-3 form?

The most common variation you will encounter is the “broken plural.” This is a special way of forming plural nouns that might be confusing to you if you are not familiar with Arabic. (Not all words can be made plural in this manner.)

Broken plurals are formed by changing the vowels between the elements in the root. Here are some patterns you can learn to recognize:

You have seen the word خبر *ḫabar* “news, information,” and now اخبار *aḥbār* “news.” خبر is the singular, and اخبار the plural. The singular of “pious endowment” is وقف *waqf*; its plural is اوقاف *awqāf*. ولد *walad* “son” becomes اولاد *awlād* “progeny.” You see a pattern? If you run across a word with the pattern 1–2–1–3, try looking it up under 1–2–3.

There is another pattern: The word “boundary” is حد *ḥadd*, and its plural is حدود *ḥudūd*. Singular “knowledge” علم *ilm* becomes the plural علوم *ulūm*. The same is true of فن *fann* “science” and فنون *funūn*. 1–2–3 is written as 1–2–و–3.

And a third: تاريخ *tārīḥ* “history” comes from the root ا ر خ “to date.” Its plural is formed as تواريخ *tawārīḥ* “histories.” This is not unlike the shift from تفسير *tafsīr* “commentary” to تفاسير *tafāsīr* “commentaries.” As you may discern, the root of تفسير is ف س ر “to explain.”

This is not the place for a full explanation of Arabic grammar. However, reading Chaghatay, especially in its more formal registers, requires some study of Arabic. Generally speaking, the range of Arabic vocabulary is limited, and you will find what you need in an Ottoman dictionary, or if not Ottoman, Persian. Nevertheless, it will be useful to keep an Arabic dictionary handy and to locate a concordance of the Qur’ān.

13.9 Transliterations and Translations

Passage One

Aşhāb-i kahf bābida iḥtilāf köptür. Maḥtaşari bu du, kim Yūnān mulkida Afsūs şaharida Daqyānūs atliḡ malik-i jabbār bar ermiş, kim ba‘zī depdurlar kim, ulūhiyat da‘wāsı qılur ermiş. Wā bu aşhāb-i kahf ba‘zī riwāyat billā nawwāblari wā mulāzimlari ermişlār. Wā musulmān ikāndurlar. Wā yaşurun Täñri ta‘allā ‘ibādatın qılur ermişlār.

There are many disagreements about the Companions of the Cave. The long and short of it is, in the kingdom of Greece, in the city of Ephesus, there was a tyrannical king named Decius, who some say claimed divinity. And these Companions of the Cave, according to some stories, were his officials and servants, and they were Muslims, and they openly worshipped God.

Passage Two

Daqyānūs bu ḥāldin wāqif bolup, alarnıñ qatlı fikirdä bolmiş. Alar bu ḥālını ma‘lūm qilip, ittifāq billā şaharlaridin qaçıp, el yoluqur wahmidin yolsız bayābānğa tüşüp, bir qoyçığa uçrap, qoyçı alarğa daḡı qoşulup, qoyçınıñ iti hām qoşulup, Raqīm atliḡ ğarğa kirmişlār. Wā alarnıñ ‘adadidā taraddud bar. Hār taqdīr billā ğarğa kirip, haqq ta‘allā alarğa uyquni mustawlī qilip, üç yüz toqquz yıl oyumışlār.

When Decius found out about this, he began to think about killing them. They learned about this, and together they fled the city. Out of fear that they might meet people, they went into the trackless wilderness. They met a shepherd, and the shepherd joined them, and so did the shepherd’s dog. They went into a cave called “Raqīm.” And one hesitates with regard to their number. In any case, they entered the cave, God sent them an overwhelming sleep, and they slept for 309 years.

Passage Three

Ul muddat Daqyānūs jahannamğa barip, nāččā pādīşāhlar gardiś bolup, bir ḥudā-parast ‘ābid pādīşāhğa salṭanat yatkāndā, aşhāb-i kahf Täñri ta‘allā amri billā oyğanmışlār. Wā Tamlīḥā degān rafīqların şaharğa yebarmışlār, ta‘ām kältürürgä. Čün ul rafīq şaharğa yatkāč, şahar awzā‘ın mutaḡayyir tapıp, ḥalāyiqni ‘İsā ‘alayhi ‘s-salām dīniğa fahm qilip, mutaḡayyir bolmiş. Bizzarūra ta‘ām alurda, diram či qarğač, “Daqyānūs kanjini tapipsen!” dep, ani tutmışlār. Köp majāradın soñra, pādīşāh qaşığa eltmişlār. Faqīr-i mutaḡayyir özgä pādīşāh wā özgä ḥalq körüp, ḥayrān ermiş.

During that time, Decius went to Hell. Several kings succeeded him, and when the throne came to a God-worshipping king, by God’s command the Companions of the Cave awoke.

And they sent their companion named Tamlikha to the city, to bring back food. When that companion arrived at the city, he found that the city had changed. When he explained the religion of Jesus (Peace be upon him!) to the people, they were astonished. When out of necessity he wanted to get some food, as soon as he took out a coin, they said, “You have found Decius himself!” and seized him. After many further events, they brought him to the king. This poor astonished man was surprised at seeing a different king and a different people.

Passage Four

Pādišāh anıñ hāli kayfıyatın sorup, ul faqır hār söz, ki öz hālidin eytur, ‘ajab körünür. Pādišāh ‘ulamāni yığıp, bu bābda qıl-u qāl qilip, soñra alar demişlär, kim ‘İsā alayhi ‘s-salām İnjlidä bu hālda habar beripdur, kim Daqyānūs çağıda bu jamā‘at ğarğa kirip, üç yüz toqquz yil oyup, seniñ zamāniñda oyğanğaylar. Pādišāh bu işdä masrūr bolup, Tamliḥāğa yol başlatıp, aşḥāb-i kahf şuḥbatığa muşarraf bolup, alar ta‘ām yep, Täñri ta‘allāğa sajdāt-i şukr qilip, yänä oyquğa barmışlar. Uyqulağač, rūḥların qabz-i arwāḥ ḥaqq ta‘allā amri billā qabz qilmiş. Ul pādišāh ul ğar işikidä uluğ gunbad yasap, alarnı madfūn qilip, ul yār ḥalāyiqqa ‘azīm ma‘bad bolmiş. Bu qışsa tawārīḥ wā tafāsīrda mabsūt bar. Wā ğarībidin biri budur.

The king asked about him, and every word he said about himself seemed wondrous. The king gathered the scholars. They debated with each other, and then told him, “Jesus related this matter in the Bible, that in the time of Decius, this company would enter a cave, sleep for 309 years, and awaken in your time.” The king was happy about this. He had Tamlikha lead the way and come to enjoy conversation with the Companions of the Cave. They ate food and prayed in thanks to God, and then they went back to sleep. As soon as they fell asleep, by God’s command, the Collector of Souls collected their souls. That king erected a great shrine dome at the mouth of that cave and buried them there. That place came to be a great place of worship for the people. This story is detailed in histories and commentaries. This is one of the stranger tales.

Chapter 14

The *Tadhkira* of Jalāl ud-Dīn Katakī, Part One

14.1 Introduction

Now it's time to try less-structured reading of a manuscript. The following passages are taken from the تذكرة *tadhkira* “legend” of Jalāl ud-Dīn Katakī. He was originally named Jamāl ud-Dīn, and for reasons you will read about here, he was renamed Jalāl ud-Dīn. Later, he earned the *nisba* (a name indicating one's origin) *Katakī* for his adventures in the mythical city of Katak. Katak is thought to be one of the lost cities of the Taklimakan Desert. He is credited with a vital role in spreading Islam in Eastern Turkestan, which you will read about here.

The term *tadhkira* “memorial” in Central Asia generally refers to narratives of the lives of Islamic saints such as Katakī. These narratives are read aloud at the saints' shrines. Thus the *tadhkira* is a widely- appreciated genre, and one with deep connections to Turkestani popular culture. They are often fantastic and strange, blending legend with sacred history with stories about the origins of peoples.

The handwriting in this text is not elegant. However, it is close to what you will encounter in the majority of manuscripts. You will also notice that the lines of handwriting in the manuscript tend to impose on one another. Many manuscripts are prepared carefully by a scribe who first impresses horizontal guidelines on the page, and then writes more or less according to them. This example does not seem to have benefited from such a level of attention. Good—you will need to learn to read messy things, and doing so will only make the easy things more pleasurable.

Nor for that matter is the spelling very predictable. It will behoove you to read the text aloud—manuscripts were often written down “by ear” according to how the words sounded, rather than according to codified standards of orthography. If you cannot find a word in a dictionary, say it out loud, write it in Latin letters, and then consider how else it might have been written. ورث *wirs*, for example, may be spelled ورس *wirs*, or صلح *ṣulḥ* as سلخ *sulḥ*.

This selection is from Lund University Library, Jarring Prov. 328.

14.2 Passage One

We begin with the introduction of Jamāl ud-Dīn, including his parentage and his traveling companion.

حضرت خوجه حافظ الدین کبیر نیک بر اوغلانلاری
 بار ایردی اسم لاری مولانا جمال الدین دیر ایردی اتالاری حضرت خوجه حافظ
 کبیر نیک شیخ شهاب الدین اطلغ بر مریدی بار ایردی انکه بیلان ایکولان شهر نیک درواز
 جقته سفر کا عزم قلدی لاری بیابان لاری طی قلیب و بادیه لاری قطع نجزه
 کونندین کین بر شهر ک قلدی لار کوردی لار کم کوردی لار کم قلعه نمایان بولدی
 عجایب بلند سرو عرعر سهی لار سرو ازادلار سربه شریا تارتیب تور و بدورلار

حضرت خوجه حافظ الدین کبیرنیک بر اوغلانلاری بار ایردی اسم لاری مولانا جمال الدین دیر ایردی اتالاری حضرت خوجه حافظ کبیرنیک شیخ شهاب الدین اطلغ بر مریدی بار ایردی انیک بلان ایکولان شهرنیک دروازه سیدین جقته سفرکا عزم قلدی لار بیابانلاری طی قلیب و بادیه لاری قطع قلیب نجنده کونندین کین بر شهرکه کلدی لار کوردی لار کم کوردی لار کم قلعه نمایان بولدی عجایب بلند سرو عرعر سهی لار سرو ازادلار سربه شریا تارتیب تور و بدورلار
 (From Jarring Prov. 328, 1v:11–2r:3)

Chaghatay	Transliteration	Definition
حافظ الدین	Ḥāfiẓ ud-Dīn	PN. Hafiz ud-Din
اسم	isim	N. name (اسم < isim > ismi)
مولانا	mawlānā	N. master (as a title)
جمال الدین	Jamāl ud-Dīn	PN. Jamal ud-Din
حافظ کبیر	Ḥāfiẓ Kabīr	PN. Hafiz Kabir
شیخ شهاب الدین	Šayḥ Šahāb ud-Dīn	PN. Shaykh Shahab ud-Din
اطلغ	aṭliğ	Adj. named (variant of اتلیق)
مرید	murīd	N. disciple
ایکولان	ikkāwlān	N. “the two of (them/us/you)”
بیابان	bayābān	N. wasteland
عزم قیل-	‘azm qil-	VP. set out for
طی قیل-	ṭayy qil-	VP. traverse (quickly)
بادیه	bādiya	N. wilderness

Chaghatay	Transliteration	Definition
قطع قيل-	qaṭ' qil-	VP. to travel across
نجنده	nāččānd	Adj. many (see آنچه)
نمایان	numāyān	Adj. apparent
عجایب	'ajāyib	Adj. strange, wondrous
بلند	buland	Adj. tall
سرو عرعر	sarw-i 'ar'ar*	N. Chinese sumac tree
سرو سهی	sarw-i sahī*	N. an erect cypress tree
سرو ازاد	sarw-i azād*	N. elm tree
سرو شریان	sarw-i šaryān*	N. beech tree (here rendered سربه شریا)
تارت-	tart-	V. (of a tree) to be rooted in the ground; to pull; to suffer

14.3 “There Was” بار ایردی

This passage witnesses the return of بار *bar* “there is,” now combined with the Past tense “to be,” ایر- *er-*. This makes a Past tense statement of being: بار ایردی *bar erdi* “there was.” (We mentioned this briefly in 13.3.)

اول تاغلارده بر قلعه بار ایردی

Ul tağlarda bir qal'a bar erdi.

There was a fortress in those mountains.

بر اوغلانلاری بار ایردی

Bir oğlanlari bar erdi.

He had one son.

شیخ شهاب الدین اطلع بر
مریدی بار ایردی

Şayḫ Şahāb ud-Dīn atlığ bir murīdi bar erdi.

He had a disciple named Shaykh Shahāb ud-Dīn.

14.4 Paleography


Scribes are imperfect. They are tired, underpaid, or unskilled. Sometimes they just want to get the job over with. Or, usually, they are simply writing according to the style with which they are familiar. Here are some comments on the way this passage is written in the manuscript to help you decipher it. Many of them will already be familiar to readers of Arabic, Persian, or Urdu.


14.4.1 نینک -*niḡ*

✍ The genitive suffix نینک -*niḡ* is so common in Chaghatay that many scribes write it in a kind of shorthand. Usually this involves removing at least one of the dots for the two <n> letters. Here it looks like نیک or ینک. The word انینک *aniḡ* “his” is written even more simply, as انک, without the dots underneath the ی <i>.</i> (See the introductory section on the alphabet for examples of contracted نینک.)

14.4.2 Stacking


Notice how many words or letters in the manuscripts are stacked atop each other. There are different reasons for this.


 First, the word بیلان *bilān*. The ن <n> is atop the ل <l> in لا simply because that is a common way to write it. It looks rather elegant.

 Second, at the end of Line 3, we see how the suffix سیدین *sidin* “from the gate” is stacked on top of its stem. This is very common at the ends of lines, and especially at the end of a page. Scribes preferred not to split a word over a page break, or across a line break, and stacking letters was considered an acceptable way to avoid doing so.

Third, at the beginning of Line 3, کیرنیک شیخ appears to be stacked atop the word شهاب. Here, the scribe miscopied some words and, rather than start over, inserted them at a convenient place. The same is true of the placement of قلب on Line 4.


14.4.3 <س> and <ش>

 The familiar letterform for س <s> includes three small teeth. Look at the word اسم لاری, however—the س here is written as a long, elegant line above the initial ا. It will usually look like this. See also the word دروازه سیدین *darwāzasidin*.

 The same is true of ش, which is simply س with three dots on top. See how شهاب *shahāb*, شیخ *shayḥ*, and شهر *shahar* are written: the three small teeth are flattened into that long, elegant line. The three dots are compressed into squiggles.

14.4.4 Missing Teeth

Finally, you will find that many familiar letters are missing teeth—that is, instead of a full letter, you will just see its associated dots.

 For example, see the word جقته *ciqti* at the beginning of Line 4. There is no clear tooth to mark the letter ت <t>. However, its two dots sit above the line.

If you were seeing this word for the first time, how would you puzzle through its pronunciation? You can see حقه—now which letters are those?

Look at the dots. We have a single dot underneath—that could only be ج <j> or ب. We can be pretty certain that it belongs to the ح shape at the beginning of the line: حقه

Then we see two sets of double dots over the line. We cannot put two dots over ح—there is no such letter—so they probably belong to that round shape: حقه

Now we have the other set of double dots. They must go somewhere. They cannot attach to the ی, here written ے, so there must be another letter in hiding. The only possibilities are ق, which we have just seen, and ت. Normally, ق will have a round form somewhere to anchor the two dots. Fortunately, your Chaghatay skills inform you that it must be جقته *ciqti* “they departed.”

14.4.5 Repetition

The scribe has in one place written the same thing twice: کوردی لار کم کوردی لار کم

Best to get used to it.

14.5 Passage Two

Jamāl ud-Dīn and Šayḥ Šahāb ud-Dīn continue their journey.

اما کون کچ بولوبدور بو ایکولان اندیشه قلدی لار کیم بیکانه لارنیک شهریکه
عاقل لارنیک ایشی ایماس دور تانک اتقاند کرای دیب بر کناره قوندی لار ارته سی تانک یارودی
بو ایکولان قوفوب شهریکه کردی لار یر یرده تکیه کاه قلدیلار اما بنظر تحمل قلیب ملاحظه بیلان
کوردی لار کم خلاق بر دکردار بدافعال معلوم و ظاهر بولدی کجه بولسه تونی اوج حصه قلدی لار
اولقی حصه دا او قلودی لار ایکنجی حصه دا طاعت عبادت قلدی لار اوجونجی حصه دا تا صبح غجه
قران اوقودی لار اصلاً دنیا لقدین بولاردا نجنده فارجه کتاب بر جای نماز بر ابریق بار ایری لباس لاری
جولیده موی باش لاریدا کلاه اشتها لاری کلسه کشیدین بر نمه تیلا ماکنی ناموس قلیب حق تعالی
حمد ثنا و زکر تسبیح ایتور ایردی لار

اما کون کچ بولوبدور بو ایکولان اندیشه قلدی لار کم بیکانه لارنیک شهریکه کجه برله کرماک
عاقل لارنیک ایشی ایماس دور تانک اتقاند کرای دیب بر کناره قوندی لار ارته سی تانک یارودی
بو ایکولان قوفوب شهریکه کردی لار یر یرده تکیه کاه قلدیلار اما بنظر تحمل قلیب ملاحظه بیلان
کوردی لار کم خلاق بر دکردار بدافعال معلوم و ظاهر بولدی کجه بولسه تونی اوج حصه قلدی لار
اولقی حصه دا او قلودی لار ایکنجی حصه دا طاعت عبادت قلدی لار اوجونجی حصه دا تا صبح غجه
قران اوقودی لار اصلاً دنیا لقدین بولاردا نجنده فارجه کتاب بر جای نماز بر ابریق بار ایری لباس لاری
جولیده موی باش لاریدا کلاه اشتها لاری کلسه کشیدین بر نمه تیلا ماکنی ناموس قلیب حق تعالی
حمد ثنا و زکر تسبیح ایتور ایردی لار

(From Jarring Prov. 328, 2r:5–13)

Chaghatay	Transliteration	Definition
کچ	kāč	Adj. late
اندیشه	andīša	N. worry
بیکانه	bēgāna	N. foreigner

Chaghatay	Transliteration	Definition
عاقل	‘āqil	Adj. intelligent
تانک ات-	taṇ āt-	VP. dawn breaks
قون-	qon-	V. to sleep
یارو-	yaru-	V. to light up, to shine
قوف-	qoṭ-	V. to get up (from sleep)
یر یر	yār yār	N. every place
تکیه گاه	takyagāh	N. place of refuge
بنظر تحمّل	ba-naẓar-i taḥammul*	“with patient observation” (ba- “with”; <i>naẓar</i> “observation, sight; eye”; <i>taḥammul</i> “patience”: “with the eye of patience”)
ملاحظه	mulāḥaẓa	N. observation
بدکردار	bad-kirdār*	N. an evildoer (bad in deed)
بدافعال	bad-af‘āl*	Adj. bad in actions (افعال is the Arabic plural of فعل <i>fi‘l</i> “action”)
ظاهر	ẓāhir	Adj. clear, apparent
تون	tūn	N. night
حصّه	ḥaṣṣa	N. part, section
اولقی	awwalqi	Adj. first; original, previous
اویقول-	oyqula-	V. to sleep
طاعت	ṭā‘at*	N. obedience
صبح	ṣubḥ	N. early morning, dawn
قران	Qur’ān	N. the Qur’ān
اوقو-	oqu-	V. to read
دنیا لیق	dunyāliq	N. possessions
جای نماز	jāy namāz	N. prayer rug
ابریق	ibrīq	N. ewer, jug (in this case for ritual ablutions)
ایری	ayrī	Adj. of the loins (< ایر <i>ayr</i> “loins, penis”)
لباس	libās	N. clothing
جول	čūl*	N. loins, penis
موی	mūyī	Adj. hairy (< موی <i>mūy</i> “hair”)
کلاه	kulāh*	N. hat

Chaghatay	Transliteration	Definition
اشتها	ištiḥā*	N. wish, desire
تِیلا-	tilā-	V. to ask for
ناموس	nāmūs*	N. law; honor; hidden deceit
حق تعالی	ḥaqq ta‘allā	God the highest
حمد	ḥamd	N. praise
ثناء	ṣanā’	N. praise
زکر (ذکر)	zīkr (ẓīkr)	N. remembrance; Sufi recitation of the name of God; any of a number of formulae one would recite as a remembrance of God
تسبیح	tasbīḥ	N. praise of God; a form of <i>zīkr</i> in praise of God; any of a number of formulae one would recite in praise of God

14.6 Voluntative -الی -*ali/-āli* یلی -*yli*

We have seen the second-person imperative غیل -*ḡil* (10.10). We have also seen the third-person imperatives or optatives کای -*ḡāy* -*ḡāy* (11.5) and سون -*sun* (10.9). Now let us command ourselves. This is called the Voluntative.

The suffix -الی -*ali/-āli* is added to a verb to indicate what “we” (first person plural) ought to do. -الی -*ali/-āli* is for verb stems that end in a consonant. Stems that end in a vowel take -یلی -*yli* instead.

ارته کجه اویقولایی	قرآن اوقویلی	شهرکه کرایلی
<i>Ertägičä oyqulayli.</i>	<i>Qur’ān oquyli!</i>	<i>Šahargä kiräli!</i>
Let’s sleep until tomorrow.	Let’s read the Qur’ān!	Let’s enter the city!

In Passage Four, you will see the *negative* form of the optative. It simply includes the negative suffix -ما -*ma/-mä-*:

بر طرفکه کتالی مونداغ یرده تورمایلی	اوشول قلعهغه بارمایلی	فرغانه ولایتیغه کیرمایلی
<i>Bir ʔarafaḡ ketäli, mundaḡ yārdä turmayli.</i>	<i>Ušul qal’aḡa barmayli.</i>	<i>Farḡāna wilāyatiḡa kirmäyli.</i>
Let’s go somewhere else, let’s not stay in a place like this.	Let’s not go to the fortress.	Let’s not enter the land of Ferghana.

14.7 Persian Prefixes 2: -با -*ba* -بā -“with; by means of”

The opposite of -بی -*bē* “without” is -با -*ba* -بā “with.”

The prefixes -با -*ba* -بā generally mean “with.” We can extend that meaning to include the instrumental meaning “by means of.” You will see -با -*ba* -بā attached to the beginnings of nouns, which then form adjectives or adverbs.

In this passage, we see the phrase *بنظر تحمّل* *ba-naẓar-i taḥammul*.

If you look up *بنظر* in, for example, the famed Steingass dictionary, you will not find it. *نظر* *naẓar*, however, is an Arabic word meaning “sight” or “observation.” *تحمّل* *taḥammul* is another Arabic word, this one meaning “patience.” They will be joined by an *ezafe*: *نظر تحمّل* *naẓar-i taḥammul*. Add the prefix: *بنظر تحمّل* *ba-naẓar-i taḥammul* “by means of patient observation.”

In this text, however, the author has taken *بنظر تحمّل* to be a kind of fixed phrase. That is, “*بنظر تحمّل*” is acting like a single word, not a phrase. To this the author has added *قیل-* *qil-* “to do”:

بنظر تحمّل قلیب ملاحظه بیلان کوردیلار کم

ba-naẓar-i taḥammul qīlip, mulāhiza bilān kōrdilār kim . . .

They did by-patient-observation, and with observation saw that . . .

It is not necessary to translate this sentence too literally. In later Chaghatay especially, grammar within Persian phrases is often ignored in favor of that phrase’s general meaning: “They observed patiently.”

14.8 تا *tā* “until, up to” and the Delimitative Suffix

کجه -*gičā* -غجه

In 12.3.4, we briefly touched on the delimitative (or Terminative) suffix *-gičā* or *کجه* *-gičā*. When added to a noun, it denotes the time or place when an action will end. We already saw a similar delimitative suffix for verbs (12.16).

سمرقندغجه سفر قیلدیم

Samarqandgičā safar qildim.

I traveled as far as Samarqand.

تانک غجه اویقولا
قوفارسیزمو

Tanḡičā oyqulap qoparsizmu?

Will you sleep until dawn, then
arise?

شول شهرکجه کلیب
اولدی لار

Šul šahargičā kelip, öldilār.

They came as far as this city,
and then died.

The preposition تا *tā* means “until” or “up to” a time or place. It is very frequently found together with the Delimitative (or Terminative) suffix.

اول دریا تا چول غجه اقرار

Ul daryā tā čölgičā aqar.

That river flows until it gets to
the desert.

علم ایستاسانکیز تا
خطای غجه بارغیل

*‘Ilm istāsān, tā Ḥiṭāygičā
bargil.*

If you seek knowledge, go as
far as China.

تا کاشغرغجه سو ایچتی
ختن کجه چای

*Tā Kašgargičā su ičti,
Hotangičā čay.*

All the way to Kashgar, she
drank water; to Khotan, she
drank tea.

In this story we find our heroes in the midst of a very pious activity:

تا صبح غجه قران اوقودی لار

Tā sabahgīčā Qur'ān oqudilar.

They read the Qur'ān until the early morning.

14.9 Persian Pairs and Flowery Prose

Chaghatay writing picked up a habit from Persian prose: an author will often place two synonyms side by side. The reasons are purely stylistic. Usually, the words in question are in Arabic or Persian, and they serve to display the author's erudition. It is as though we were to write in English, "We consumed drinks and beverages in convivial and affable company and companionship with clever and witty individuals and characters." We could call these "pair words."

You will encounter these pairs most in the first few lines of a work or a chapter, though many writers will pepper them throughout a text. We will see more examples later. For now, note that our heroes express both *ḥamd* حمد and *ṣanāʾ* ثناء to God—and both mean "praise."

14.10 Paleography

If you look at the manuscript of this text, you may have difficulty locating or identifying all of the letters. We have here some letters that all but disappear, some appearing in disguise, and some we have not seen.

14.10.1 Small Final h ه

At the end of a word, ه <h>, final form ه, will almost disappear. See for example the word *ملاحظه* (Line 4), which almost looks like it ends in ط. In fact, ه is still there—it has just formed a thin, short shape: ه

14.10.2 An Oddly Shaped م

This scribe writes his م <m> a little oddly. It looks like ط, but the vertical line is very short. See for example the word *ناموس* (Line 8).

14.10.3 Small alef

Remember that a final ی in Arabic words is often pronounced <à>. To make that clear, scribes sometimes add a small ا "alef" above the ی: ی

The example in this passage is *حق تعالیٰ ḥaqq ta'allā* "God the highest" (Line 9). It is unclear why the scribe added a *hamza* ء above the small alef.

14.10.4 Differences between ز and د

Finally, go through the text and look for differences between ز <z> and د <d>, and for that matter between ز <z> and ذ <z>. Look at how these letters connect to the ones that come before them.

د and ذ always connect to the previous letter with a little vertical hump. While ځ and ڙ are written with a sharper “curve” than ر and ړ, that will not always identify them.

ر and ړ connect with a smooth line, or with a gentle turn. There is no vertical hump.

Look for these words: کوردی *kördi* (Line 4), قرآن *Qur’ān* (Line 6), جولیده *čūlida* (Line 8).

14.11 Passage Three

Our heroes continue to observe the peculiar behavior of the people of this city. Finally, they decide to ask one citizen some questions.

بولار ننگ احوالیدین هچکیم ناک خبری یوقله ایردی
 شو بولور ایردی کم بخارادین ایکه کیلیت کلپ برکوشه دا وطن قلدی لاریس باه
 بولار برکون جقیب سرحساب باردی لار کوردی لار کم بو خلاقی مسلمان دیسه لار نماز
 اوتامای روزه توتمايدور و نذره جراغ قلمای دور خیره احسان قلمای دور
 کافر دیسه ایمان ایتادور مسلمان رسیده ایکین کیب دور مسلمانجه سوزلای دورلار ظاهر
 بولدیکه کافر کبران ایکان برکشی نی جراب الیب سوز سوردی لار سیزلار نجوک مذهب داک
 نجوک ملت داک خلق ایدینکلار فادشاپینکلار بامو عالمنکلار هم بامو دیب سوردی لار

بولار نینگ احوالیدین هچکیم نینگ خبری یوق ایردی شونجه بیلور ایردی کم بخارادین ایکی یکیت
 کلپ برکوشه دا وطن قلدی لاریس باه باردی لار کوردی لار کم بو
 خلاقی مسلمان دیسه لار نماز اوتامای روزه توتمايدور و نذره جراغ قلمای دور خیره احسان قلمای دور
 شراب ایجادور کافر دیسه ایمان ایتادور مسلمان رسیده ایکین کیب دور مسلمانجه سوزلای دورلار ظاهر
 بولدیکه کافر کبران ایکان برکشی نی جراب الیب سوز سوردی لار سیزلار نجوک مذهب داک
 نجوک ملت داک خلق ایدینکلار فادشاپینکلار بامو عالمنکلار هم بامو دیب سوردی لار
 (From Jarring Prov. 328, 2r:14–2v:7)

Chaghatay	Transliteration	Definition
احوال	aḥwāl	N. situation (Arabic plural of حال <i>ḥāl</i>)
هچ کیم	heč kim	no one

Chaghatay	Transliteration	Definition
شونجه	šunčä	in this way, to this extent
بخارا	Buḥārā	PN. the city of Bukhara in modern-day Uzbekistan
يگیت	yigit	N. young man; cavalryman
کوشه	kuša	N. corner
وطن قیل-	waṭan qil-	VP. to settle down
وطن	waṭan	N. homeland
سرحساب	sarḥisāb	N. accounting
نماز اوت- (اوتا-)	namāz öt- (here ötä-)	VP. to say prayers
روزه توت-	roza tut-	VP. to fast
نذره چراغ (نذر چراغ)	nažra čirağ (nažr čirağ)	N. mourning by lighting a lamp
خیره	ḥayra*	Adj. beneficent
احسان	iḥsān*	N. benevolent deed
شراب	šarāb	N. wine
ایمان	īmān	N. (the) faith
رسیده	rasīda	Postposition. “in the manner of”
ایکین	igin	N. trousers
سوزلا-	sözlä-	V. to speak
کبران	kibrān*	Adj. great (plural)
جرلا-	čarla-	V. to invite
سور-	sor-	V. to ask
نچوک	nečük	what kind of
مذهب	mažhab	N. school of jurisprudence within Islam (i.e. Hanafi, Maliki, etc.)
مِلّت	millat	N. sect; religious community
عالم	‘ālim	N. scholar

14.12 Equative -čä “In the Manner of,” “To the Extent Of”

We can attach the suffix -čä to the end of a noun to form an adjective or adverb that means “in the manner of (that noun).” It is usually attached to proper nouns to indicate the manner or

style of a people or a place. We can call this the “Equateive” because it “equates” the qualities of one thing with another.

If we combine جه -čä with شو *šu* and بو *bu*, we get شونجه *šunčä* “in that manner; to that extent” and مونجه *munčä* “in this manner; to this extent.”

مسلمان جه سوزلای دورلار

Musulmānčä sözläydurlar.

They speak in the manner of
Muslims.

بجین جه لباس کیدی لار

Bäjinčä libās kiydılār.

They put on clothes in the style
of Beijing (China).

شونجه بیلور ایردی

Šunčä bilur erdi.

They knew to that extent.

14.13 داکي/-ده کی -daki/-däki

The **locative** suffix *-da/-dä* can be combined with the ending *-ki* to make an adjective:

کول باغده *köl bāğda* “the pond is in the garden” → باغداکی کول *bāğdaki köl* “the pond that is in the garden”

This construction allows us to make more complex noun phrases to use as the subjects or objects of sentences.

کوچاداکي خواجه لار کاشغرنی خواه لادی لار

Kučadaki ħwājalar Kašğarni ħwāladılar.

The khwajas in Kucha desired Kashgar.

سیزلار نجوک ملت داکي خلق ایدينکلار

Sizlär nečük millatdaki ħalq idinlar?

To which sect do your people belong?

14.14 Paleography and Quirks

14.14.1 Attaching کیم *kim* and که *ke*

Similarly, the words هیچ کیم *heč kim* “no one” are usually written separately. Here they have been combined as هیچکیم *hečkim* (Line 1).

14.14.2 Ba(r)mu

On 2v:6, بارمو *barmu* is written as بامو *bamu*. Presumably, this is due to the lenition (weakening) of syllable-final <r> in more modern varieties of Turkic around Kashgar. The scribe may have been writing by ear, or simply forgot to write the letter.

14.15 Passage Four

Our heroes’ new acquaintance answers their questions. They are amazed at what he tells them and formulate a plan of action.

There is no new grammar this time. This passage is to help reinforce what you have been learning.

اول کشتی ایدی فادشاهمزم بار ائے ز سلطان ابو قبیس لقبی زیور شاکتیک دیرلار
 عالم دیکان قایداغ اول کیمکه اوخشه مذہب ملت ویکان نمہ پزانہ پلما سمر لا اله الا
 اللہ محمد رسول اللہ دیکارین اوزک نمہ بار سیکچہ خردیدری بولار حیران قلدی لار
 نجوک سادہ مخلوق لار اریکان دیب بولار شہیدار یاری غیلاری دیب جہار یاری بولما
 نیر اطرفک کتالی مونداغ یرده تورایلی دیب مصلحت قلدر لار ز فادشاه نمہ لدرغی
 باروس لار

اول کشتی ایدی فادشاهمزم بار ائے ز سلطان ابو قبیس لقبی زیور شاکتیک دیرلار عالم دیکان قایداغ اول نمہ که اوخشه مذہب ملت دیکان نمہ پز ائے پلما سمر لا اله الا اللہ محمد رسول اللہ دیکارین اوزک نمہ بار پلما سمر دیدی بولار حیران قالدی لار نجوک سادہ مخلوق لار اریکان دیب بولار ز جہار یاری قیلالی دیب جہار یاری بولما سہ پز بر طرفک کتالی مونداغ یرده تورمایلی دیب مصلحت قلدی لار فادشاه نینک الدی غہ باردی لار

(From Jarring Prov. 328, 2v:7–12)

Chaghatay	Transliteration	Definition
سلطان	sultān	N. sultan
ابو قبیس	Abū Qubays	PN. Abu Qubays
لقب	laqab	N. what someone is known as; a title or nickname
زیور	zīwar*	“adorned with gems”
شا (شاه)	šā (šāh)	N. shah
کتکی	Katakī	nisba, “of Katak”
قایداغ	qaydağ	Adj. what kind (of thing)
اوخشه	oḡša	Adj. similar to
اوخشه-	oḡša-	V. to resemble
لا اله الا الله محمد رسول الله	lā 'ilaha 'illa llāhu Muḥammadun rasūlu llāhi	“There is no god but God; Muḥammad is the messenger of God.” This is the Shahada, the Muslim declaration of faith.

Chaghatay	Transliteration	Definition
ساده	sāda	Adj. simple
مخلوق	maḥlūq	N. creation (of God), living creature
چهار یاری	čahār yārī	“people of the Four Caliphs,” ² meaning Sunnis
مصلحت	maṣlaḥat	N. advice, discussion

14.16 Paleography: پ as بي

Notice how the scribe has written *biz*: بيز, as though it were *pz*. This is a fairly common shorthand. It simply combines the dots from ب and ي into a single پ.

Elsewhere, for example پيلماسمز *bilmāsmiz*, the tooth of the ي remains, while its dots are combined with the dot of the ب before it.

14.17 Transliterations and Translations

Passage One

Ḥazrat-i Hoja Ḥāfiẓ ud-Dīn Kabīrniñ bir oğlanlari bar erdi. Ismlarini mawlānā Jamāl ud-Dīn der erdi. Atalari ḥazrat-i Hoja Ḥāfiẓ Kabīrniñ Šayḥ Šahāb ud-Dīn atlıg bir murīdi bar erdi. Aniñ bilān ikkāwlān šaharniñ darwāzasidin čiqtı. Safargā ‘azm qildi. Bayābānlarni tayy qilip, wā bādiyalarni qat’ qilip, nāččāndā künden keyin, bir šahargā kældilār. Kördilar, kim, kördilār, kim qal’a numāyān boldi. ‘Ajāyib buland sarw-i ‘ar’ar, sarw-i sahī, sarw-i azād, sarba šarayyā tartip turupdurlar.

Khwaja Hafiz ud-Din Kabir had a son. His was called Master Jamal ud-Din. His father Khwaja Hafiz ud-Din had a disciple named Shaykh Shabab ud-Din. The two of them left the city and set out on a journey. They traversed the wastelands, and crossed through the wilderness, and some days later they came to a city. They saw that a great citadel had come into view. There were wondrously tall sumac, cypress, elm, and beech trees standing there.

Passage Two

Ammā kūn keč bolupdur. Bu ikkāwlān andīša qildilar, kim bēgānalarniñ šaharigā kečā birlā kirmāk ‘āqillarniñ iši emāsdur. “Tañ atqanda, kirāli,” dep, bir kanārada qondilar. Ärtäsi tañ yarudi. Bu ikkāwlān qopup, šahargā kirdilār. Yār-yärdä takyagāh qildilar. Ammā ba-naẓar-i taḥammul qilip mulāḥiẓa bilān kördilār, kim ḥalāyiq bad-kirdāt bad-af’āl ma’lūm wā zāhir boldi. Kečā bolsa, tünni üç ḥaṣṣa qildilar. Awwalqī ḥaṣṣada oyquladilar. İkkinçi ḥaṣṣadar tā’at ‘ibādat qildilar. Üçünçi ḥaṣṣada tā ṣubḥğičā Qur’ān oqudilar. Aşlan dunyāliqdin bularda nāččāndā parča kitāb, bir jāy-namāz, bir ibriq bar erdi. Libāslari cülida, müyī başlarida kulāh, ištihālari kalsā, kişidin bir nemā tilāmākni nāmūs qilip, haqq ta’allā ḥamd şanā wā zikr tasbīḥ eytur erdilār.

2 The چهار یار *čahār yār* “Four Friends” refers in Sunni Islam to the four Rightly-Guided Caliphs who succeeded the Prophet Muḥammad.

But day passed into night. These two worried that entering a city of foreigners at night was not something smart people would do. “When dawn breaks, let’s go in,” they said, and they spent the night in an out-of-the-way place. The next day, the sun rose. These two got up and entered the city. They took refuge all over the place. But with patient observation they saw that it became clear that the people were bad in deed and in thought. In the evening, they divided the night into three parts: In the first part, they slept. In this second part, they worshipped. In this third part, until dawn they read the Qur’ān. In all the world, their only possessions were a few books, a prayer rug, and ewer. Their clothes were about their loins, they had hats on their hairy heads, and if they desired anything, they made it their custom to ask people for a little something, and give praise and remembrance to God.

Passage Three

Bularniñ aḥwālidin hečkimniñ ḥabari yoq erdi. Šunčā bilür erdi, kim Buḥārādin ikki yigit kelip, bir kušada waṭan qildilar, dep. Ammā bular bir kün çiqip, sar-ḥisāb bardilar. Kördilär, kim bu ḥalāyiq musulmān desälär, namāz ötämäy, roza tutmaydur. Wä nažra čirağ qilmaydur. Ḥayra iḥsān qilmaydur. Šarāb içädur. Kāfir desä, imān eytadur. Musulmān rasīda iğin kiyipdur. Musulmānčā sözläydurlar. Zāhir boldike, kāfir-i kibrān ikān. Bir kišini čarlap alip kelip, söz sordilar: “Sizlär nečük mažhabdäki millatdäki ḥalq idiñlar? Pādišāhiñizlar bamu? ‘Älimiñizlar häm barmu?” dep sordilar.

No one knew anything about them. They only knew that two young men had come from Bukhara and settled in some corner. But these two went out in the day to reconnoiter. They saw that this people, if you were to call them Muslims, they did not say their prayers, nor fast. Nor did they mourn with lamps. Nor did they do charitable deeds. They drank wine. If you were to call them nonbelievers, they professed the faith. They wore trousers in the manner of Muslims. They spoke like Muslims. It was clear that these were some major infidels. They invited someone back to theirs, and they asked him, “What kind of school and sect do you people belong to? Do you have a king? Do you have scholars?”

Passage Four

Ul kiši aydi, “Pādišāhimiz bar. Atini Sultān Abū Qubays, laqabi Zīwar Šā Katakī derlär. ‘Älim degän nemägä oḥša? Mažhab millat degän nemä? Biz ani bilmäsmiz. ‘Lā ’ilaha ’illa llāhu Muḥammadun rasūlu llāhi’ demäkdin özgä nemä bar bilmäsmiz.” Bular ḥayrān qaldilar. “Nečük sāda maḥlūqlar ikān!” dep, “Bularni čahār yārī qılalı,” dep, “Čahār yārī bolmasa, biz bir ʔarafkā ketäli. Mundağ yärdä turmayli,” dep mašlahat qildilar. Pādišāhniñ aldığa bardilar.

That man said, “We have a king. His name is Sultan Abu Qubays, and he is known as Zīwar Shah Katakī. What sort of thing is a ‘scholar?’ What is a school? A sect? We don’t know about those things. Apart from saying, ‘There is no god but God, and Muḥammad is the Messenger of God,’ we don’t know what else there is.” They were shocked. “What simple creatures!” they said. “Let’s make them into Sunnis!” “If they don’t become Sunnis, let’s go somewhere else,” they decided. “Let’s not stay in a place like this.” They went before the king.

Chapter 15

The *Tadhkira* of Jalāl ud-Dīn Katakī, Part Two

15.1 Introduction

Since we last saw our heroes Jamāl ud-Dīn and Šahāb ud-Dīn, very exciting things have happened. Jamāl ud-Dīn made a lion appear out of nowhere, and rode it to see the king. They eventually made it into the throne room.

15.2 Passage One

احمد زبور شاه اولوغ خادش ايردى حضرت مولانا جلالت
حضرت در کوربه علاج لغدي غرت بيلک تحت واقفوت توردى امد حضرت بزرگوار
کوردى لار کم زبور شاه کورنگ بانيه ايدک فصولون هم تحت نشين سول بانيه ايدک
فصولون کرک نشين مسند نشين لار کورنگ خادش ايردى القدر زبور
شاه ايدى اسي يکيت لار نه يير لير کورنگ لار موندلار موندلار سیدی حضرت مولانا
جمال الدين ايدى لار کم زبور شاه دين حقيق کتب ايردول بوشد کورنگ لار کون بولدى
اما مقصود مدعا بمنزله کم روى عالم سیر قلیب بولدى منزله سیر و احابست صند بولدى
مستند لار دعا قللای منزله سیر و احابست خطرات داور است لک فوس ايدک کورنگ لار
ای زبور شاه جوان نه تورد ايفلن چهار يار کورنگ فصول امراد بوق ايرس دعا ک
بد قلیب منزله بوق بوشد کورنگ قوم کاسب قورودى لار

اما زیور شاه اولوغ فادشاه ایردی حضرت مولانا جلالیت صفت ده کوروب ۛ علاج لقدین عزت بیلان تخت دا قفوب توردی اما حضرت بزرکوار کوردی لار کم زیور شاهنیک اونک یانیدا الیک فهلوان هم تخت نشین سول یانیدا الیک فهلوان کرسی زرین نشین مسندنشین لارنیک حد سان یوق ایردی القصه زیور شاه ایدی ای یکت لار نه یرلیک بولورسیزلار موندانجه یورورسیزلار دیدی حضرت مولانا جمال الدین ایدی لار کم پز بخارادین جقیب کلیب ایردوک بو شهرکه کلکالی نجه کون بولدی اما مقصود مدعایمز بو کم روی عالم ۛ سیر قلیب یورکایمز ۛ یرده حاجت مند بولسه پز مستمندلار دعا قلغایمز ۛ یردا کشی ضلالت دا بولسه راست یولغه سالیب کوندورکایمز ای زیور شاه جوابنک نه ترور ایغیل چهار یاری بولسانک فهو المراد یوق ایرسه دعای بد قیلورمز بو قرق بر شهرینک نی قوم باسیب قالور دیدی لار (From Jarring Prov. 328, 3v:6–4r:2)

Chaghatay	Transliteration	Definition
جلالیت (جلالت)	jalāliyat (jalālat)	N. magnificence
صفت	sifat	N. manner
علاج	‘ilāj	N. remedy, cure; often means “way,” “means to achieve an end,” or “alternative”
عزت	‘izzat	N. glory
تخت	taḥt	N. throne
بزرکوار	buzurgwār	Adj. great; N. the great one (often spelt in one of a number of variations, i.e. بزروکوار <i>buzrukwār</i>)
اونک	oŋ	Adj. right (direction)
فهلوان	pahlawān	N. hero, champion
نشین	-nišīn	“sitting at, attending” (suffix from Persian) > تخت نشین “attending the throne”
سول	sol	Adj. left (direction)
کرسی	kursī	N. chair
زرین	zarrīn	Adj. golden → کرسی زرین <i>kursī-ye zarrīn</i> “golden throne”
مسندنشین	masnad-nišīn	Adj. in the seat of honor
سان	sān	N. number, count
حد سان	ḥadd-i sām*	N. limit to the number
القصه	al-qisṣa	“Back to our story.”
مقصود	maqṣūd	N. goal, intention

Chaghatay	Transliteration	Definition
مدعا	muda ‘ā	N. reason
روی عالم	rūy-i ‘ālam*	about the world
سیر	sayr	N. travel
حاجت مند	hājatmand	Adj. in need
مستمند	mustmand	Adj. unfortunate
ضلالت	zālālat	N. error
سال-	sal-	V. to place, to put
کوندور-	köndür-	V. to persuade
جواب	jawāb	N. reply, answer
فهو المراد	fahwu ‘l-murād*	N. a desired outcome (Arabic)
دعای بد	du ‘ā-ye bad*	NP. “a bad prayer,” malediction, curse
بد	bad	Adj. bad (Persian)
باس-	bas-	V. to cover, to press

15.3 -ğay gäy “Shall, Ought to” -غای -کای

We have visited the verbal suffix -غای -کای -ğay gäy before (11.5). There it functioned as a general imperative form for the third or second persons, as well as a statement of “ought to” in the sense of “perhaps.”

Here it is a command, and we can add personal suffixes to it!

Of course, according to palatal harmony, -غای -ğay goes with back vowels, while -کای -gäy goes with front vowels. The Negative is formed by adding -ما -ma- between the verb stem and the suffix. The Interrogative is formed by adding -مو -mu at the end.

Singular			Plural		
Suffix	Pronoun		Suffix	Pronoun	
-ğaymān غای من	من	1 “I shall”	-ğaymiz غای میز	بیزلار/ بیز	1 “we shall”
-ğaysiz غای سیز	سیز	2 “you shall”	-ğaysizlār غای سیزلار	سیزلار	2 “you shall”
-ğaysān غای سن	سن	2 “you shall” (familiar)			
-ğay غای	اول/او	3 “he, she, it shall”	-ğay(lar) غایلار	اولار	3 “they shall”

Singular			Plural		
Suffix	Pronoun		Suffix	Pronoun	
-gāymān کای من	من	1 “I shall”	-gāymiz کای میز	بیزلار/ بیز	1 “we shall”
-gāysiz کای سیز	سيز	2 “you shall”	-gāysizlār کای سیزلار	سیزلار	2 “you shall”
-gāysān کای سن	سن	2 “you shall” (familiar)			
-gāy کای	اول/او	3 “he, she, it shall”	-gāy(lar) کایلار	اولار	3 “they shall”

بیز سیزکه جواب برکایمیز

اوشبو فادشاه خلقی نی
راستلیق یولی غه سالماسه قوم
شهرینی باسغایای جبرائیل کم همه کار
قیلاالایدور حضرت داودغه
تمورچیلیک کسبینی برکایسن*Biz sizgä jawāb bārgäymiz.**Uşbu pādīshāh ḥalqini rāstliq
yoliğa salmasa, qum šaharini
başğay!**Ay, Jibrā’īl, kim hämmä kār
qila alaydur; ḥazrat-i Dāwudğa
tömürçilik kasbini bārgäysän!*

We shall give you an answer.

If this king does not place his
people on the road of truth,
may the sand cover his city!Oh, Jibrā’īl, who can do
all tasks, give the craft of
blacksmithing to Dawud!

من بخاراغه سیر قیلغای من مو

ای محمد اوشبو کافرغه
جواب برماکای سنبیزلار خواجه تروب کوچانی
سورماغایمزمو*Mān Buḥārāğa sayr
qılğaymānmu?u**Ay, Muḥammad! Uşbu kāfirğa
jawāb barmāğäysän.**Bizlār ḥ“āja turup, Kučani
surmağaymizmu?*

Shall I travel to Bukhara?

Oh, Muḥammad! Do not
respond to this nonbeliever.We being khwajas, should we
not rule Kucha?

15.4 *tur-* “To Be”

We have yet another word for “to be,” *tur-* or *تور-*. Unlike *er-*, it can be used in the Present tense or aorist. Unlike *bol-*, it does not imply “to become.” Instead, it has a meaning like *دور dur*.

We saw *tur-* a couple of times before (11.3). There it ended a sentence that meant “X is Y.” Here we see a common use of *tur-* in the middle of a sentence using the Perfective Gerund *پ- turup* “it was, and . . .”

15.5 *yoq ersä* يوق ایرسه

The grammatically “correct” way to say “if not” in this context would be *بولماسه bolmasa* “if that were not the case.” However, we cannot rely on Chaghatay texts to be grammatically correct or consistent. Here instead we have *یوق ایرسه yoq ersä*, literally “if there is not.”

15.6 Passage Two

Under Satan's influence, the king refuses to accept Islam, and eventually the city is indeed buried in sand. Jamāl ud-Dīn Katakī wonders what to do next.

کون جقته قوم نک توروشه سرو سهی نک کومالاشی برابر کلدی حضرت مولانا
بنظر تحمل ملا حظ قلدیلار بو شهرستان تا سر ترکستان کوروندی فست
بلند یکس بولوب دور حضرت مولانا بولار دین مصلحت سوردیلار ای یرانلار ایچی
قسی طرفکه بارالی دیدیلار بولار ای دیلار کم پزلار سیکم اوزلارای خوب بیلورلار پزلار
حضرت لاریکه فرمان بردار دورمیز دیدیلار حضرت مولانا جمال الدین قدس سره
الغزیرا دیدیلار انداغ بولسه من توجه قیلای ارواح طیبه لار دین قسی طرفکه حضرت
بولار دین بر نجه قدم یراق باریب مراقبه اولتوروب ایدیلار

کون جقته قوم نک توروشه سرو سهی نک کومالاشی برابر کلدی حضرت مولانا بنظر تحمل ملاخط
قلدیلا ر بو شهرستان تا سر ترکستان کوروندی شت بلند یکسان بولوب دور حضرت مولانا بولاندین
مصلحت سوردیلار ای یرانلار ایمدی قسی طرفکه بارالی دیدیلار بولار ای دیلار کم پزلار پلماسمز
اوزلاری خوب بیلورلار پزلار حضرتلاریکه فرمان بردار دورمیز دیدیلار حضرت مولانا جمال الدین قدس
سره العزیز ایدیلار انداغ بولسه من توجه قیلای ارواح طیبه لار دین قسی طرفکه رخصت بولادور دیب
بولار دین بر نجه قدم یراق باریب مراقبه اولتوروب ایدیلار

(From Jarring Prov. 328, 6r:3–9)

Chaghatay	Transliteration	Definition
کوم-	köm-	V. to bury
کومال-	kömāl-	V. to be buried
شهرستان	šahristān	N. town and its inhabitants
تا سر	tā sar-i	“up to; all the way to” (Persian)
کورون-	körün-	V. to be seen; to be visible
فست	past	Adj. low
یکسان	yaksān	Adj. singular
یران (یاران)	yārān	N. friends (Persian, plural of یار <i>yār</i> “friend”)
قسی	qaysi	“Which?” (variant of قیسی)

Chaghatay	Transliteration	Definition
فرمان بردار	farmān-bardār	Adj. obedient
بردار	bardār	suffix “-taking”
قدس سرّ العزیز	qaddasa sirrahu ‘l-‘azīz	“(May God sanctify his beloved heart!)”
توجّه	tawajjuh	Adj. setting out for, heading; N. taking care
طیبه	ṭayyaba*	Adj. good (Arabic)
رخصت	ruḥṣat	N. permission
قدم	qadam	N. step
یراق	yirāq	Adj. far, distant
مراقبه	murāqaba	N. trance

15.7 Verbal Noun -ش -š-

We have seen one way to turn a verb into a noun by adding the suffix -ماق -maq -māk, making it an infinitive (10.11). Here is another way.

The suffix -ش -š makes a noun denoting the act or state of a verb, for example, -بار -bar → باریش *bariš* “the act of going,” -اقو -oqu → اقوش *oquš* “the act of reading.” All of the case endings can be attached to it.

This verbal noun also allows someone to refer to another person’s actions.

اوشبو کافرلار دعا اوقوشنی
بیلماس ایکان

*Ušbu kāfirlar du ‘ā oqušni
bilmäs ikän.*

It appears that these
nonbelievers do not know
about praying.

ملا باقینک قایتیشینی
خواهلاماس من

*Mullā Bāqīniḡ qaytišini
ḡ‘āhlamasmän.*

I do not want Mullah Baqi to
return.
[Lit. I do not want Mullah
Baqi’s returning.]

قومنک توروشه سرو سهی نیک
کومالاشی برابر کلدی

*Qumniḡ turuši sarw-i sahīniḡ
kōmālāši barābar kälđi.*

The level of the sand [lit. its
standing] was equal to that at
which the cypress trees were
buried.

The choice of ending depends on roundedness harmony: a verb stem in which the final vowel is <o> or <u> takes -وش -uš; <ö> or <ü> takes -ؤش -üš; <a> or <ä> takes -یش -iš; while a stem ending in a vowel simply takes -ش -š.

Here, *kōmālāš* “being buried” has taken an unexpected suffix, -اش -āš. This may reflect the way Kashgar spoke at the time this manuscript was copied. In Kashgar, *i*, *u*, and *ü* were often pronounced as *a* or *ä*. (This could not happen in the first syllable of a word, however). So, *kiriš* “entering” could be pronounced *kiräš*, but not **käräš*.

15.8 Reflexive Suffix -ن -n-

We have seen the Passive suffix -ل -l- in action (8.3). This chapter gives us something a little different: the Reflexive suffix -ن -n-. This suffix generally points to things that one does to oneself, for example -یو -yu- “to wash” → یویون *yuyun-* “to wash oneself.”

Here we see it in the verb *kōrūn*- کورون- “to be seen; to be visible.” Grammatically, it ought to mean “to see oneself,” but it does not. The Reflexive suffix is fairly uncommon. You will find it in a few individual verbs like this one.

15.9 Voluntative ی-ای -ay -äy -y

We have seen second-person commands (“Go!”), third-person commands (“May she go!”), first-person plural commands (“Let’s go!”), and now gentler commands to one and all. Now we finally have a first-person singular command (“Let me go!”)

This Voluntative form of the verb is made by adding the suffix ی-ای -ay -äy -y to the end of the verb stem. If the stem ends in a vowel, just add ی- y. If the stem ends in a consonant, add ی-ای -ay -äy, and pronounce it according to palatal harmony.

انداغ بولسه من توجه قیلای	سنا یار بولای	شول یرده توختای
<i>Andağ bolsa, mən tawajjuh qılay!</i>	<i>Sənə yār bolay.</i>	<i>Şul yärdä tohtay.</i>
If that’s the case, then I should get going!	I shall be a friend to you.	Let me stop here.

15.10 Passage Three

Several of Jamāl al-Dīn’s spiritual and familial ancestors appear before him, including the Prophet Muḥammad and the Four Rightly Guided Caliphs. Muḥammad tells him his mission and purpose in life and gives him (and us) a preview of the story to come. Note that Muḥammad does not speak directly to Jamāl al-Dīn—rather, the angel Jibrā’īl passes the news on.

حضرت رسول اسلام ایدرلاری
فرزند سزنیکی بورتینکیزیلان خذضیکیز صافین دور سزموخچلیک بولارنجه
الرحام برپ نالو بدقلما شکر یولاقصر قلیب ایدلار کاشق زمین میلایه مایو انشور
الدیار یغ سالیب اوز مذنبوخ کرکوز کالی فکر یلایر دی اول سبب دین باعث
بیلان سزنی بو طرفک میلان قلدوق ای فرزند ایدر سز داسحق تعالی انک جلالیت
صفیخ ظاهر بولدی جمال الدین انکیزنه جلال الدین قویوق بواتنکیزن جبارک
بولسون قطیت مرتبه سه حاصل بولدی ایکی کزلار اارد حیل شهریکه باریکسلار
سزاند کدخد بولونک بر اوغول فرزند بولور اطنی خواهم راشید قویونک توغلو
تخورخان دیکان سزنیالدیکیز فاضل بولامچ بویده قیل اوغلو نیزنیک قویول
تمام یورت بیلان مسلم بولور

حضرت رسول علیه السلام ایدیلار ای فرزند سزنیکی بو همتینکز بیلان خدمتیکزغه صد افرین دورسیر
 مونجه کلیب بولارنی سرانجام بریب نابود قلماسانکیز بولار قصد قلیب ایدیلار که کاشغرزمین لاریدین
 ما ورا النهرن الدیلاریغه سالیب اوز مذہبی غه کرکوزکالی فکریدا ایردی اول سبب دین باعث بیلان
 سزنی بو طرفکه میلان قلدوق ای فرزند ایمدی سزدا حق تعالی نیک جلالیت صفته ظاهر بولدی
 جمال الدین اتنک نے جلال الدین قویدوق بو اتینکزغه مبارک بولسون قطبیت مرتبه سے حاصل
 بولدی ایمدی سزلار اردویل شهریکه یارینکلار سز اندا کدخدا بولونک بر اوغول فرزند بولور اطمینی
 خواجه راشید قویونک توغلوک تمور خان دیکان سزنیکی الدینکزدا مسلمان بولای دیب وعده قلیب
 اوغولونکیزنیک قولیدا تمام یورتنی بیلان مسلمان بولور

(From Jarring Prov. 328 6r:12–6v:7)

Chaghatay	Transliteration	Definition
رسول	rasūl	N. messenger (here, <i>the</i> Messenger, Muḥammad)
فرزند	farzand	N. child
همت	himmat	N. ambition
بیلان	bilān	Conj. “and” (contrast 7.7)
خدمت	ḥizmat	N. service, employment
صد افرین	ṣadd āfirīn	“a hundred congratulations” (Persian)
سرانجام	sarānjām	N. order
نابود	nābūd	Adj. annihilated
قصد	qaṣad	N. intent
باعث	bā’iṣ	N. reason
میلان	mayalān	N. inclination, preference (Persian, plural of میل <i>mayl</i> “inclination”)
جلال الدین	Jalāl ud-Dīn	PN. Jalal ud-Din (here referring to the <i>jalāliyat</i> of God that is manifest in Jamal ud-Din)
مبارک	mubārak	Adj. blessed
مبارک بولسون	Mubārak bolsun!	“Congratulations!”
قطبیت	quṭbiyyat	N. the quality of being a “pole” (قطب <i>qutb</i>), in the Sufi sense of a perfected human being
مرتبه	martaba	N. rank, degree, station
حاصل	ḥāṣil	N. result, yield

Chaghatay	Transliteration	Definition
اردویل	Ardawīl	place name, Erdabil in modern Kurdistan
كدخدا	kadḥudā	N. head of a household; father
رشيد	Rašīd	PN. Rashid
توغلوک تمور خان	Tuǧluq Temür Ḥan	PN. Tughluq Temür Khan (1329/30–1363, khan of the Chaghatay Khanate)
وعده	wa‘da	N. promise

15.11 Imperative -نک -η -نکلار -ηlar

Yes, there is another Imperative form. One can add the suffix -نک -η to the end of a verb to make the second-person singular formal imperative (“You, please go!”), or add a plural suffix -نکلار -ηlar to make a second-person plural imperative (“All of you, please go!”).

Like -ش -š (12.4.2) or the possessive suffixes -م -m “my” and -نک -η “your” (6.1), the suffix -نک -η can also be -ینک -iη, -ونک -uη, or -یونک -üη. The choice depends on roundedness harmony.

سزلار اردویل شهریکه
بارینکلار

*Sizlär Ardawīl šaharigä
bariñlar.*

Go to the city of Erdabil.

سز ایمدی بر ایال تافیب
كدخدا بولونک

*Siz ämdi bir ayal tapip
kadḥudā boluñ.*

At last, find a wife and become
a father.

سيزلار منينک اويومده
اويقولانکلار

*Sizlär meniñ öyümdä
oyqulañlar.*

All of you, sleep in my house.

You may also encounter the variation -نکیزلار -ηizlar, as in Passage Four below.

To make the Negative Imperative, insert the suffix -ما -ma-/-mä-:

سيزلار شراب ايجمانکلار

Sizlär šarāb içmäñlar.

Do not drink wine.

سنتی ترک توتمانکیز

Sunnatni tark tutmañlar.

Do not abandon tradition.

مسلمان بولسانک قرآن
اوقوشنے توختامانک

*Musulmān bolsañ, Qur’ān
oqušni toḥtamañ.*

If you are a Muslim, do not
stop reading the Qur’ān.

15.12 Passage Four

Jalāl ud-Dīn, with his new name, makes his way to Erdabil. He leaves the now-homeless people of Katak with some advice.

حضرت جبرائیل علیہ السلام مونداغ خبر برکان دیب غایب
 بولدیلار حضرت مولانا جلال الدین قدس سره العزیز نیک مبارک جهره لاری جون
 طبقه لعل دیک افروخته بولوب کل کل شکفته شکفته یارلاری قاشلاری غلطلار
 رخصت اردویل غلطلاری دیب عزم راه قلدیلار بایکلا غلط قلیب بادیه لاری قطع
 قلیب شهر اردویل غلطلاری لاری کول داکیه کاه قلدیلار کتک خلقیغه ایدیلار سزلار
 قسی یر معقول بولسه شوندا وطن قلینکزلار رحمت سزلارکه اما سزلارکه نصیحت بوکم
 زینهار فرض واجب سنت ترک توتمانیکز

حضرت جبرائیل علیہ السلام مونداغ خبر برکان دیب غایب بولدیلار حضرت مولانا جلال الدین قدس
 الله سره العزیز نیک مبارک جهره لاری جون طبقه لعل دیک افروخته بولوب کل کل شکفته شکفته
 یارانلاری قاشلاری غلطلاری دیب عزم راه قلدیلار بایکلا غلط قلیب بادیه لاری قطع
 قلیب شهر اردویل غلطلاری لاری کول داکیه کاه قلدیلار کتک خلقیغه ایدیلار سزلار
 قسی یر معقول بولسه شوندا وطن قلینکزلار رحمت سزلارکه اما سزلارکه نصیحت بوکم
 فرض واجب سنت ترک توتمانیکز

(From Jarring Prov. 328: 6v:7–13)

Chaghatay	Transliteration	Definition
خبر بر-	ḥabar bār-	VP. to give news, inform, tell
غایب	ḡāyib	Adj. disappeared
قدس الله سره العزیز	qaddasa ‘llahu sirrahu ‘l-‘azīz	“(May God sanctify his beloved heart!)”
جهره	čihra	N. face
جون	čūn	Conj. like
طبقه	ṭabaqa	N. group, stratum, type
لعل	la’l	N. ruby
افروخته	afrōḡhta	Adj. bright, as though burning (Persian, participle of افروختن afrōḡtan “to burn”)

Chaghatay	Transliteration	Definition
شکفته	šukufta	Adj. blooming (Persian, participle of شکفتن <i>šukuftan</i> “to bloom”)
قاش	qaš	N. eyebrow; side, presence, place
عزم راه قیل-	‘azm-i rāh qīl-	VP. to set out on the road for (see عزم قیل- <i>‘azm qīl-</i>)
قطع قیل-	qaṭ‘ qīl-	VP. to travel across
قطع	qaṭ‘	N. cutting
ای کول	Ay Kōl	place name, “Moon Lake”
معقول	ma‘qūl	Adj. satisfied, willing
رحمت	raḥmat	N. mercy; “thank you”
نصیحت	naṣīḥat	N. advice
زینهار	zīnhār	N. warning
فرض	farz	N. “obligation”; a category of Muslim jurisprudence
واجب	wājib	N. “necessary”; a category of Muslim jurisprudence
سنت	sunnat	N. “tradition”; a category of Muslim jurisprudence
ترک	tark	N. abandonment

15.13 Ezafe

There are places in this passage where the word order does not make immediate sense, for example اردیول شهریغه کلدیلار *Ardawīl šaharīḡa kăldilār*. Shouldn’t it be شهر اردیول *šahar Ardawīl* “city of Erdabil”?

Instead, there is an *ezafe* (10.4) between شهر *šahar* “city” and اردیول *Ardawīl* “Erdabil”: شهر اردیول *šahar-i Ardawīl* “city of Erdabil.” This Persianate construction is very common when a phrase involves proper nouns and Persian or Arabic vocabulary.

Look for *ezafe*s in this passage. Where does the word order not make sense? What if you reversed those two words and added an *ezafe*?

15.14 “Like” -dek with چون *čūn*

In this passage, we have چون *čūn* to emphasize the meaning of دیک -dek “like”:

مبارک جهره لاری چون طبقه لعلدیک افروخته بولوب
Mubārak čihralari čūn ṭabaqa-ye la‘ldek afrōḡta bolup . . .
 “His blessed face was brightened like rubies . . .”

ایرسه رکابدار باریب ایدیکه ای . . . لار سزلارن توره جرلایدور دیدی بو ایکی بزرکوار بر برلاریکه ایدیکم بو کافر بانک نمازغه اوقوغان ازاننک اونینی اشتب شونک بارسیدین سوز سورار بولغای انشاء الله بو مشرک مسلمان بولغای دیب قوفوب کلدی لار

(Jarring Prov. 328, 7r:8–7v:6)

Chaghatay	Transliteration	Definition
تور، توره، تورام	törä; töräm	title, here indicating Tughluq Temür Khan
بولغاسون	Bolğasun	place name, Balasaghun, in modern-day Kyrgyzstan (normally بولاساغون <i>Balasaghun</i>)
بربر	Barbar	PN. Berber
کوس کیان	Kōs-kiyān	PN. Caucasian (usually کوچکیان)
ماجین	Māčīn	PN. place name, Southern China or “Machin”
باج	bāj	N. tax
خراجت	ḥarājat	N. expenditure; tax
الت-	ilt-/elt-	V. to transport; to take
اولا-	awla-	V. to hunt
اورلا-	örlä-	V. to get up
خانقه	ḥānqah	N. Sufi lodge
ازان (اذان)	azān (azān)	N. the call to prayer
خواب آلوده	ḥ*āb-ālūda	Adj. sleepy
یت- (یات-)	yat-	V. to lie (down)
قولاق	qulaq	N. ear
آواز	āwāz	N. sound, voice
خوش	ḥoš	Adj. pleasant; Adv. well
اختیار	iḥtiyār	N. choice
یومشا-	yumša-	V. to soften
اشک	ašk	N. tear, teardrop
ندامت	nadāmat	N. regret
قطره قطره	qaṭra qaṭra	Adv. in droplets
ریزان	rīzān	Adj. pouring

Chaghatay	Transliteration	Definition
آه	āh	N. sigh
سرواز	sarwāz	N. soldier
دیل (دل)	dil	N. heart
پردرد	pur-dard	Adj. painful (< <i>pur</i> پر “full of” + <i>dard</i> درد “pain”)
رکابدار	rikābdār	N. stirrup-holder
منادی کر	munādā-gar	N. herald
ایرسه	ersä	Conj. thereupon
بر بر	bir bir	each other
بانک	bāñ	N. call, cry
بانک نماز	bāñ-i namāz	N. call to prayer
اون	ün	N. sound
باری	bari	N. all, the whole thing
انشاء الله	inšā’ allāh	“God willing”
مشرك	mušrik	N. polytheist

15.16 Voluntative -این -ayin -äyin

There is yet another way to say “I shall” or “let me”: -این -ayin -äyin. It functions just like ای -ay -äy.

Our example here is سوراین *sorayin* “I shall ask.”

15.17 “Thereupon” ایرسه *ersä*

The conjunction “thereupon” is formed by combining the verb ایر- *er-* “to be” with the Conditional. Recall that, in the Past tense, the Conditional means “when.” Literally, ایرسه *ersä* means “when it was (so).”

15.18 Forming Verbs from Nouns (Verbal Suffix لا -la)

By now, you have met several verbs that contain the syllable لا -la.

These verbs are derived from nouns. Let us take, for example او *aw* “hunt.” If we add لا -la, we get اولا *awla-* “to hunt.”

Similarly, اویقولا *oyqula-* “to sleep” is derived from اویقو *oyqu* “sleep,” while سوزلا *sözlä-* “to talk” comes from سوز *söz* “word.” We could also make آط *aṭ* “horse” into آطلا *aṭla-* “to ride a horse,” and so on.

15.19 Passage Six

Jalāl ud-Dīn's party makes their way to see Tughluq Temür Khan.

حضرت مولانا کوردی لار کم توغلوک تمور خان دیکان بر
قزیل اوی اتیب اوی نینک باقشیدا التون کرسیه قونکین قویوب اوراتور، دورتمش
یتہ قالماق الدیدا قول باغلا، اوراتور دور التون غره لایق تایغان الدیدا
یا تیب دور اول یکا شرمرد کلب روبرولاریده اوراتور دیلار رکابدار ایدی ای تورام منادی
کرلار شبو کیشے لار ایکان کلدی دیدی

حضرت مولانا کوردی لار کم توغلوک تمور خان دیکان بر قزیل اوی اتیب اوی نینک باقشیدا التون کرسیه قونکین قویوب اوراتور دور یتمش یته قالماق الدیدا قول باغلاب اوراتور دور بر التون غره غره لایق تایغان الدیدا یا تیب دور اول ایکی شرمرد کلب روبرولاریده اوراتور دیلار رکابدار ایدی ای تورام منادی کرلار شبو کیشے لار ایکان کلدی دیدی

(From Jarring Prov. 328, 7v:6–10)

Chaghatay	Transliteration	Definition
قزیل	qizil	Adj. red
باقش	baqiš	N. tent gear
التون	altun	N. gold
کرسی	kursī	N. throne
قونک	qoŋ	N. bottom, ass
قول	qol	N. hand
اوراتور-	uratur-	V. to cause to halt (< urat- “to halt”);
غره	ğurra	N. (white) spot
تایغان	tayġan	N. hunting dog
شر مرد	šarr mard	“grim fellow”
روبرو	rū-ba-rū	Adj. face-to-face
تورام (توره)	törām (törä)	title, here indicating Tughluq Temür Khan

15.20 Passage Seven

Tughluq Temür Khan challenges Jalāl al-Dīn. He asks the Muslims what it was they were calling out in the early morning.

حضرت مولانا
ایدی لاری علی الصلاح یعنی تریک بولسانک صلاح غه کلکیل الصلواہ خیر من النوم
دیگان اویقودین نماز یخشی راق دور دیدوک دیدیلار توغلق تمور خان سوردی
سزلار اولی مو منک بولایطیم اولی مو دیدی انکا حضرت مولانا ایدی لاری کافرلار خوب
سوردونک اگر ایمان ایطدا بولسه ایط اولی اگر ایمان سنده بولسه سین اولی اعتباری
سین اولی اعتباری یا لاری دور دیدیلار

حضرت مولانا ایدی لاری علی الصلاح یعنی تریک بولسانک صلاح غه کلکیل الصلواہ خیر من النوم
النوم دیگان اویقودین نماز یخشی راق دور دیدوک دیدیلار توغلق تمور خان سوردی سزلار اولی مو
منک بو ایطیم اولی مو دیدی انکا حضرت مولانا ایدی لاری کافرلار خوب سوردونک اگر ایمان
منده بولسه من اولی اگر ایمان ایطدا بولسه ایط اولی اگر ایمان سنده بولسه سین اولی اعتباری
ایماندادور دیدیلار

Chaghatay	Transliteration	Definition
حیّ علی الصلاح	ḥayya ‘alā ‘ṣ-ṣalāḥ	“Rush to prayer!” (Arabic)
یعنی	ya‘nī	Conj. “that is to say”
تریک	tirik	Adj. upright, alive
الصلواہ خیر من النوم	aṣ-ṣalawāt ḥayrun min an-nūm	“prayers are better than sleep” (Arabic, properly الصلوات)
نماز	namāz	N. prayer
اولی	awlā*	Adj. more important, taking precedence (Arabic)
اگر	ägär	Conj. if
اعتبار	i‘tibār	N. the thing on which a matter depends

If you wish to know how the tale ends, you will need to consult the manuscript! (Alternatively, there is a very readable translation of a different version of this story in the *Tārīkh-i Rashīdī*.)³ We will move on to other exciting stories.

15.21 Transliterations and Translations

Passage One

Ammā Zīwar Šāh uluğ pādīšāh erdi. Həzrat-i Mawlānāni jalāliyat şufatida körüp, bē-‘ilāliqdin ‘izzat bilān tahtda qopup turdi. Ammā həzrat-i buzurgwār kördilār, kim Zīwar Šahniñ oñ yanida əllik pahlawān hām taht-nišin, sol yanida əllik pahlawān kursī-ye zarrīn-nišin, masnad-nişīnlarniñ hadd-sāni yoq erdi. Al-qışsa, Zīwar Šāh aydi, “Ay, yigitlār! Ne yārlik bolursizlār? Munda nəçčə yürürsizlār?” dedi. Həzrat-i mawlānā Jamāl ud-Dīn aydilar kim, “Biz Buḥārādin çıqip kelip erdük. Bu şahargə kəlgəli nəçčə kün boldi. Ammā maqşūd muda ‘‘əymiz bu kim, rawī ‘ālamni sayr qilip yürğəymiz. Hər yərdə həjatmand bolsa, biz mustmandlar du‘ā qilğəymiz. Bir yərdə kişi zalālatda bolsa, rəst yolğə salip köndürgəymiz. Ay, Zīwar Šāh! Jawābiñ ne turur? Ayğıl! Čahār yārī bolsañ, fahwu ‘l-murād. Yoq ersə, du‘ā-ye bad qilurmiz. Bu qırq şahariñni qum basip qalur,” dedilər.

Ziwar Shah was a great king. He looked upon the Master in a magnificent manner, and gloriously arose from his throne. The Great One saw that, to Ziwar Shah’s right, there were fifty warriors and attendants to the throne, and on his left, fifty warriors, and countless attendants to the golden throne—there was no limit to the number of people in seats of honor. Back to our story. Ziwar Shah said, “Oh, young men! Where are you from? How long will you be here?” The Master Jamal ud-Din said, “We came from Bukhara. We came to this city a few days ago. But our goal is to travel the whole world. Wherever there is a need, we poor souls shall pray there. If someone somewhere is in error, we will persuade them onto the correct path. Oh, Ziwar Shah! What is your answer? Tell us! If you become a Sunni, that will be the desired outcome. Otherwise, we will curse you. Your forty cities will be buried by sand.”

Passage Two

Kün çıqtı. Qumniñ turuşı sarw-i sahīniñ köməläşi bərabər kəldi. Həzrat-i Mawlānə ba-nazar-i taḥammul mulāhəza qildilar. Bu şaharistān tā sar-i Turkistān köründi. Pəst buland yaksən bolupdur. Həzrat-i Mawlānə bulardin məşləhət sordilar. “Ay, yaranlar! Əmdi qaysi tərəfkə baralı?” dedilər. Bular aydilar kim, “Bizlər bilməsmiz. Özləri hūb bilürlər. Bizlər həzratlariğə fərmān-bardərdurmiz,” dedilər. Həzrat-i Mawlānə Jamāl ud-Dīn (qaddasa sirrahu ‘l-‘azīz) aydilar, “Andəğ bolsa, mən tawajjuh qılay! Arwāh-i təyyabalardin qaysi tərəfkə ruḥşat boladur?” dep bulardin bir nəçčə qadam yıraq barip, murāqabada olturup idilər.

The sun came out. The level at which the sand stood came equal to that at which the cypress trees had been buried. The Master observed carefully. One could see all the way from this town to Turkistan. High and low had been flattened into one. The Master asked them, “Oh, friends! Which way should we go now?” They said, “We don’t know. You yourself know well. We act on the Master’s orders.” The Master Jamal ud-Din (May God sanctify his beloved heart!) said, “In that case, I should get going! In which direction to the good spirits wish me to go?” He stepped a little ways away from them and sat down in a trance.

3 Mirza Haydar Dughlat, *Tarikh-i-Rashidi: A History of the Khans of Moghulistan*, W. M. Thackston, trans. (Cambridge, MA: Harvard University Department of Near Eastern Languages and Cultures, 1996).

Passage Three

“Həzrat-i Rasūl ‘alayhi ‘s-salām aydilar, ‘Ay, farzand! Sizniñ bu himmatiniñ bilän hızmätiniñizgä şadd afirındursız. Munčä kelip, bularnı saranjām berip, nābūd qılmasañız, bular qaşad qılıp, aydilar ke, Kaşğar zeminlaridın Mā warā ‘n-naharnı aldılarıgä salıp, öz mażhabıgä kirgüzgäli fikiridä erdi. Ul sababdin bā‘iş bilän sizni bu tərəfkä mayalān qıldıq. Ay, farzand! Ämdi sizdä haqq ta‘allāniñ jalāliyat şufatı zāhir boldı. Jamāl ud-Dīn atıñni Jalāl ud-Dīn qoyduq. Bu atıñizgä mubārak bolsun! Quṭbiyat martabası hāşıl boldı. Ämdi sizlär Ardawıl şaharigä barıñlar. Siz anda kadḥudā boluñ. Bir oğul farzand bolur. Aṭını Hwāja Raşīd qoyung. Tuğluq Temür Hān degän sizniñ aldiñizda ‘Musulmān bolay,’ dep wa‘da qılıp, oğluñizniñ qolida tamām yurtı bilän musulmān bolur.’”

“The Prophet (Peace be upon him!) said, ‘Oh, child! A hundred congratulations on your ambition and service. If you had not come all the way here, brought order to these people, and annihilated this place, they would have pledged their intention to place the land from Kashgar to Transoxiana before them and bring it into their own religion. For that reason, we directed you here. Oh, child! Now you possess God’s own quality of magnificence [*jalāliyat*]. In place of your name Jamal ud-Din, we have named you ‘Jalal ud-Din.’ Congratulations on your name! You have achieved the station of being a ‘pole.’ Now go to the city of Erdabil. There become a father. You will have a boy child. Name is Khwaja Rashid. Before you Tughluq Temur Khan will promise to become a Muslim, and in your son’s hands, he and all his country will become Muslims.’”

Passage Four

Həzrat Jibrā‘il ‘alayhi ‘s-salām mundağ ḥabar bārgän, dep, gäyib boldılar. Həzrat-i Mawlānā Jalāl ud-Dīn (qadasa ‘lāhu sirrahu ‘l-‘azīz!) mubārak cihraları cūn ṭabaqa-ye la‘ldek afrōḥta bolup, gül gül şukufta şukufta yārānları qaşlarıgä kældilär. “Ruḥşat Ardawılğa boldı!” dep, ‘azm-i rāh qıldılar. Bayābānlarnı ṭayy qılıp, bādiyalarnı qaṭ‘ qılıp, şahar-i Ardawılğa kældilär. Ay Köldä takyagāh qıldılar. Katak ḥalqıgä aydılar, “Sizlär qaysı yār ma‘qūl bolsa, şunda waṭan qiliñizlar. Raḥmat sizlārgä. Ammā sizlārgä naşīḥat bu kim, zīnhār: farz, wājib, sunnatni tark tutmañız.”

“The angel Jibrāil (Peace be upon him!) has given you this news,” he said, and disappeared. The Master Jalal ud-Din’s (May God sanctify his beloved heart!) blessed face became as bright as rubies, and blooming like roses he came over to his friends. “We have order to go to Erdabil!” he said, and they set out on the road. They crossed the wilderness, traveled across the wastelands, and came to the city of Erdabil. They camped at Moon Lake. He said to the people of Katak, “Wherever you would like, make that place your home. Thank you all. But I have advice for you. Beware: do not abandon what is obligatory, necessary, and tradition.”

Passage Five

Al-qışsa. Andağ eytipdurlar kim, Tuğluq Temür Hān Moğulistāngä törä erdi. Özi Bolğasunda erdi. Ardawılınıñ, Barbarnıñ, Kūs-kiyānnıñ, Mā-Činnıñ, Tu[r]pannıñ tamām yurtlarınıñ bāḥirāḥatı şunda eltip berür erdi. Bir yıl Ardawıldın awğa bir miñ yättä yüz kişi bilä kældi. Altā kün awlap kelip, Ay Kölgä tüşti. Kečä qondi. Şubḥ urladi. Hānqada Şayḥ Şahāb ud-Dīn azān oqudı. Tuğluq Temür Hān ḥı‘āb-ālūda yatar erdi. Qulaqıgä āwāz-i ḥoş işitildi. Bē-iḥtiyār qoṭup olturdi. Köñli yumshadi. Aşk-i nadāmatlar közlāridin qaṭra qaṭra rīzān boldı. Bir āh-i sarwāz-i dil-i purdard tarttı. Rikābdār dep bir kişisini buyrudi. Aydıke, “Ay, rikābdār! Sen barip, ul munādāgarnı alıp kälgiñ. Söz sorayın,” dedi. Ersä rikāb-dār barip, aydıke, “Ay . . . lar! Sizlārnı Törä çarlaydur,” dedi. Bu ikki buzurgwār bir-birlārigä aydikim, “Bu kāfir bāñ-i namāzga oquğan

azānniñ unini iştirip, şuniñ barsidin söz sorar bolğay! İnşā' allāh, bu muşrik musulmān bolğay,” dep qopup kıldılar.

Back to our story. They say that Tughluq Temür Khan was the Tora of Moghulistan. He was in Balasaghun. All of the taxes from Erdabil, the Berbers, the Caucasus, China, and Turpan used to be transported through there. One year he went out from Erdabil to hunt with 1,700 men. They hunted for six days, and then made camp at Moon Lake. They stayed the night. Dawn broke. At the lodge, Shaykh Shahab ud-Din made the call to prayer. Tughluq Temür Khan had been lying down asleep. His ears heard a pleasant sound. Without thinking about it, he got up and sat down. His heart softened. Tears of regret flowed in droplets from his eyes. He let out the sigh of a soldier with a painful heart. He gave an order to one of his men, the “stirrup-holder.” “Oh, stirrup-holder! Go and bring back that herald. I want to ask him something.” So then the stirrup-holder went and said, “Oh, . . . s! The Tora calls for you!” These two Great Ones said to each other, “This nonbeliever must have heard the sound of the call to prayer, and now wants to ask all about it! God willing, this polytheist might become a Muslim!” They got up and went with him.

Passage Six

Hażrat-i Mawlānā kördilər kim, Tuğluq Temür Han degän bir qizil öy etip, öyniñ baqışida altun kursığa qonini qoyup olturupdur. Yätmiş yättä Qalmaq aldida qol bağlap uraturadur. Bir altun ğurra ğurralıq tayğan aldida yatıpdur. Ul ikki şarr mard kelip, rü-ba-rülarida olturdılar. Rikāb-dār aydı, “Ay, töräm! Munādā-garlār şubu kişilār ikän. Kälidi,” dedi.

The Master saw that this fellow called “Tughluq Temur Khan” had set up a red tent. Within its structure, he had placed his bottom on a golden chair. Seventy-seven Kalmyks stood before him with their hands linked, stopping [anyone from entering]. A golden, white-spotted hunting dog lay at his feet. These two grim fellows came in, and they sat face-to-face with him. The stirrup-holder said, “Oh, Tora! It turns out these two were the heralds. They have come.”

Passage Seven

Hażrat-i Mawlānā aydılar, “‘Hayya ‘alā ‘ş-şalāh,’ ya‘nī ‘Tirik bolsañ, şalāhğa kälgil!’ ‘Aş-şalawāt hayrun min an-nüm,’ degän, ‘Oyqudin namāz yağşıraqdur,’ dedük,” dedilər. Tuğluq Temür Han sordi, “Sizlār awlāmu? Meniñ bu iñim awlāmu?” dedi. Aña Hażrat-i Mawlānā aydılar, “Ay, kāfir! Hüb sorduñ. Ägär imān mändä bolsa, män awlā. Ägär imān iñda bolsa, iñ awlā. Ägär imān sändä bolsa, sen awlā. I‘tibāri imānadur,” dedilər.

The Master said, “We said, *Hayya ‘alā ‘ş-şalāh*, or ‘If you are aware, come to morning prayers!’ *Aş-şalawāt hayrun min an-nüm* means, ‘Prayer is better than sleep!’” Tughluq Temür Khan asked, “Are you better? Or is this dog of mine better?” To him the Master said, “Oh, non-believer! That is a good question. If I have faith, then I am better. If the dog has faith, then the dog is better. If you have faith, then you are better. It depends on faith.”

15.22 Further Reading and Study

The world of *tadhkiras* is wide, wonderful, and weird. A number of recent works illustrate the variety of stories they tell, including Thum’s *Sacred Routes of Uyghur History*. Jeffrey Eden, Thum, and Brophy, *The Life of Muhammad Sharif: A Central Asian Sufi Hagiography in Chaghatay* (Wien: Verlag der Österreichischen Akademie der Wissenschaften, 2015) provides a complete translation of one example of the genre with extensive notes and commentary.

Lund University Library has digitized a number of *tadhkiras*, among them:

- Jarring Prov. 349, including the legends of Imām Muḥammad Bāqir, the Twelve Imams, Yūsuf Qādir Khan Ghāzī, and others;
- Jarring Prov. 355, relating legends of the Bughrakhanids, and then of the Four Imams;
- Jarring Prov. 358, of Sultan Sutuq Bughra Khan and others;
- Jarring Prov. 369, of Āpāq Khwāja, and others.

Chapter 16

The Stories of the Prophets

16.1 Introduction

Let us continue to build up your recognition of vocabulary while adding new grammar and exercising your paleography.

You deserve a break after the story of Jalāl ud-Dīn Katakī, so let's read something entertaining written in clearer handwriting. Our subject is the "stories of the prophets" (*qışaş ul-anbiyā*), a genre that expands on the stories in the Qur'ān by combining the history of revelation with amusing, sometimes ribald tales.

This example comes from Kashgar, where this story was written down in the mid-eighteenth century. The manuscript at hand is Lund University Library's Jarring Prov. 431, which was copied in the early nineteenth century. It claims to be an example of the "stories of the prophets" as related by Nāṣir al-Dīn b. Burhān al-Dīn al-Rabghūzī (1311), who wrote his version in Khwarezmian Turkic, an antecedent of Chaghatay. This copy is written in a more modern form of Chaghatay.

16.2 Passage One

We are introduced to 'Āj, his parentage, and his mighty stature.

سکزنجی قصه عاچ ابن عنوق
نیک واقعه سی ترور انداغ روایت قیلورلار کیم حضرت نوح علی السلام
نیک وقت لاریدا عاچ ابن عنوق دیب بر عادی کمرسه بار ایردی عنوق دیکان
حضرت آدم علی السلام قیلورلار ایردی عاچ دیکان اینک اوغلی ایردی اوزر سیر
اولوغ عادی ایردی بول بولر یو ایغی نیک اول ایغی نیک اراسه برکو بخلوگ
بول ایردی خوراک جانکالداق القات ایردی بر دین بولوب آغاینجی اغیزغی قاتیشجه
ساییش موپ موبه سه برله بولنار ایردی دریا وین اولوغ بالیق لار نه بولوب ایفت
تولوب قیشوروب بر ایردی بلکه اوستخو انلار چله بولنار ایردی

سکزنجی قصه عاچ ابن عنوق نیک واقعه سی ترور انداغ روایت قیلورلار کیم حضرت نوح علیه السلام نیک وقت لاریدا عاچ ابن عنوق دیب بر عادی کمرسه بار ایردی عنوق دیکان حضرت آدم

عليه السلام نينک قيزلاری ایردی عاج دیکان انینک اوغلی ایردی اوزی بسیار اولوغ عادی ایردی یول یورسه بو ایاغی نینک اول ایاغی نینک ارایی بر کونجولوک یول ایردی خوراکي جانکالداق آلقات ایردی یردین یولوب آغانیجه آغزیغه قاتیشیجه سالیب شوموب میوهسی برله یوتار ایردی دریادین اولوغ بالیق لارنی توتوب الیب آفتابغه توتوب فیثوروب یر ایردی بلکه اوستخوانلاری پله یوتار ایردی
(From Jarring Prov. 431, 72v–73r)

Chaghatay	Transliteration	Definition
قصه	qiṣṣa	N. story
عاج	‘Āj	PN. the antediluvian giant ‘Āj, usually called ‘Ūj عوج
عنوق	‘Anūq	PN. an evil daughter of Ādam and Ḥawā (Adam and Eve), usually called ‘Anaq عنق or ‘Anāq عناق
نوح	Nūḥ	PN. man’s name, Nuh (Noah)
عادی	‘ādī	PN. member of the tribe of ‘Ād عاد; Adj. giant in stature
کمرسه	kimersā	N. someone; person
آدم	Ādam	PN. Adam, the first man
ایاغ	ayağ	N. foot
خوراک	ḫʷarāk	N. food, sustenance
جانکال	jāṅgāl	N. wilderness
القات	alqat	N. scrub, bushes
یول-	yul-	V. to pull up, to pluck
قاتیش-	qatiš-	V. to join together, to meet
شوم-	šüm-	V. to suck on
یوتا-	yötä-	V. to swallow
آفتاب	āftāb	N. sun
فیث-	piš-	V. to ripen; to be ready; to be prepared through cooking
فیثور-	pišür-	V. to cook
بلکه	balke	Adv. perhaps, even
اوستخوان	ustiḫʷan	N. skeleton, bone

16.3 -čiliq- چیلیق

In this passage we see the phrase یول بر کونجولوک یول *bir künčilik yol* “a road one day in length.”

This is actually a new form of an old suffix, the لیغ -liḡ (frequently لیق -liq) that turns a noun into an adjective (7.6.1). We can add this suffix to lengths of time to modify another noun

and show how long it lasts: سکز یللیق جنک *säkkiz yilliq jan* “an eight-year war”; تورت کونلوک *tört künlük riwāyat* “a story that last for four days.”

Sometimes the suffix *-či* is added between the stem and *-liq* without changing the meaning of *-liq*: اوچ کونچیلیک سفر *üč künčilik safar* “a three-day trip.”

The example here displays a variation on لوغ-لیک *-luğ -liğ*, لوک-لیک *-liğ -liq*, لوی-لیک *-lūğ -lūq*.

16.4 -daqī -داقی

This suffix *-daqī* is the same as one we saw earlier, *-daki*. This means that شهرداکی *šahardaki* and شهرداقی *šahardaqī* are both adjectives meaning “in the city.”

16.5 -ğunčü -غونچه (Compared to -šičü -شیچه)

Recall the verbal noun formed with *-š*, for example کیش *keliš* “coming” (15.7). It can take the third-person possessive suffix *-i*. Now recall the Equative suffix *-čä*, meaning “to the extent of” (14.12).

If we combine these suffixes, we get words like قاتیشیچه *qatišičä* “as they meet; meeting” or آغانیچه *alğaničä* “as he took; taking.” The use of the Equative *-čä* shows that this action is immediately followed by the next, or that they happen simultaneously.

This combination of suffixes dates to a late period in Chaghatay, and you are unlikely to find it in “classical” texts.

16.6 Passage Two

A story about ‘Āj begins.

حکایت‌دا انداغ کلتوروب دورلار کیم عاج طوفاندا هلاک بولمادی اما کافر ایماس ایردی انیک اوی
باقی یوق ایردی دریالار یقاسیدا جنکالدا یورور ایردی طوفان سوپی انیک تزیغه یتمادی یوققاری هم
اوتمادی خاتونینی یمان کونلار ایردی بر قزینی الیب تاغقه چقب اوستونیدا کشی کورماس یردا قویدی
قوش هم کورماس ایردی بو قیز جونک بولدی بر کون جفت لوقغه میل قلیب ایردی بو قیز قورقوب
قبول قیلمادی تانکلاسی عاج کلب جقیب کتی قیز تاغ قویریغیقه کلدی بر یکت کا کوزی توشتی انکا
عاشیق بولدی یکت هم کوروب عاشیقی شیدا بولدی بربرده بولماقغه بهج حيله تپالمادی بو یکت
باریب بر ماماغه حالینی بیان قیلدی مما ایتیکه یغاجی قاشیغه باریب بر صندوق ایتوروب منیک
قاشیمغه الیب کلینک دیدی صندوق ایتوروب ممانیک قاشیغه الیب باردی بو یکتی صندوقغه
سولاب الیب باریب اول تاغ نیک توبیدا قیوب قاشیدا اولتوردی عاج کلیپ ایدی مما یغلاب ایتیکه
ای اوغولوم بو صندوقدا کشی نیک امانتی بار ایردی شونی سین ساقلاب برسانک ینه کشیکا اعتمیدیم
یوق دیب ایردی عاج الیب باریب اویدا قویدی هر کونی چقب کتادور بو قیز صندوق نیک آغزینی
آجیب بو یکتی کوردی یکت چقاریب بر نچه کون انیک برله عشرت قیلدی بیکباره شبو حالدا
عاج یتب کلدی کورار کیم بر کشی تورادور خاتون قورقوب راستین ایتا بردی اول یکتی صندوق دین
چقاریب خاتونینی اول ممانی یرکا انداغ اوردیکم پاره پاره بولدی

حکایت انداغ کلتور

دوراکیم عاج طوفاندا ہلاک ہو گا در اٹا کا فرا جاس ایر در انیک اوی باقی بوق ایر
 در بالار بقا سیداجنکالدا بور ایر در طوفان سوپی انیک تنزینہ بیتما در بوققاری
 ہم او تھادر خاتونینے جان کونلار ایر در قزنی الیب تاغہ جقب او ستونیدار کس کور
 برداقویدر قوش ہم کور کاس ایر در بوقیز جو نک بولدر بر کول جفت لوفہ قیلک
 بوقیز قورقوب قبول قیلما در تاشکلا سے عاج کلکب جقب کتر قز تاغ قور یغہ
 کلدر بر سکت کا کوز تو شتہ انکا عاشیق بولدر سکت ہم کور و غاشیق
 شیدا بولدر بر رچہ بولما قغہ ہج چیلہ نیالما در بوسکت بارب بر ما ماغہ خالینہ
 بیان قیلدر ممانیکہ یغاجی قاشیقہ بارب بر صندوق ایتور و ب منک قائم
 الیب کلنیک دیر صندوق ایتور و ب ممانیک قاشیقہ الیب بار در بوسکت صندوق
 سولاب الیب بارب اول تاغ نیک تو بیداقیوب قاشیدا اولنور در عاج کلکب
 ممانیغلاب اینیکہ ای او غلوم بو صندوقدا کس نیک امانتہ بار ایر در شومنی
 سی کا قلاب برسانک نیک کشیکا اعجمیدم بوق دیب ایر در عاج الیب بارب
 قویدر ہر کونہ جقب کتا دور بوقیز صندوق نیک اغزنی آجیب بوسکت زکوردی
 سکت جقارب پنجم کون انیک برلہ عشرت قیلدر سیکبارہ شہو حالدا عاج کلکب
 کوراکیم برکسے نور اور خالون قورقوب راستیں ایتا در اول سکت فی صا
 دی جقارب خاتونینی اول ممانہ برکا انداغ اور دیکم بارہ بارہ بولدر

Chaghatay	Transliteration	Definition
كلتور-	kältür-	V. to cause to come, to bring; to pass down over generations
طوفان	ṭūfān	PN. the Flood
هلاک	halāk	Adj. destroyed, killed
يقا	yaqa	N. edge, side
تز	tiz	N. knee
يوققاری	yuqqari	Adj. high, above
يمان	yaman	Adv. very much
كونلا-	künlä-	V. to be jealous (over someone)
اوستون	üstün	N. area above; upper
جفت	juft	N. couple, pair
قورق-	qorq-	V. to fear
قبول	qabül	N. acceptance, consent
تانکلا	taŋla	N. dawn (تانکلاسی <i>taŋlasi</i> “the morning after”)
قويروق	quyruq	N. tail; foot of a mountain
يکت	yigit	N. young man
عاشيق (عاشق)	‘āšiq	Adj. in love; N. passion
شيدا	šaydā	Adj. mad, crazy
بربر	bir-bir	N. each other
بربرده	bir-birdä	Adv. together
حيله	ḥiyla	N. trick, plan, plot, scheme
ماما	mama	N. old woman
حال	ḥāl	N. situation
يغاجی	yağaçci	N. carpenter
صندوق	şandūq	N. box
ايتور-	ettür-	V. to cause to make; to have something made
توپ	tüp	N. root, bottom
يغلا-	yiğla-	V. to cry, to weep
امانت	amānat	N. an object held in trust for another person

Chaghatay	Transliteration	Definition
ساقلا-	saqla-	V. to save, to keep, to preserve; to wait
اعتميد (اعتماد)	i'timēd (i'timād)	N. trust, confidence
آغيز	ağiz	N. mouth (آغزی, آغيز, ağzi, ağzi)
چيقار-	čiqar-	V. to cause to exit; to let out
عشرت	'iśrat	N. spending time together
بيكباره	ba-yakbāra	Adv. together
اور-	ur-	V. to strike, to hit
پاره پاره	pāra pāra	Adj. broken into pieces

16.7 Polite Requests with the Conditional

Sometimes in English we will ask someone to do something, but in a roundabout way. We ask, "If you would . . ."

Chaghatay can do the same thing by using the Conditional سه -sa/-sā (9.6). In this passage, we have the example ساقلاپ برسانک *saqlap bārsān* "If you would protect it for me . . ." 'Āj understands this as a polite request.

16.8 Transliterations and Translations

Passage One

Säkkizinči qışsa: 'Āj ibn-i 'Anūqniñ wāqi'asi turur. Andağ riwāyat qılurlar kim, ḥazrat-i Nūḥ 'alayhi 's-salāmniñ waqtlarida 'Āj ibn-i 'Anūq dep bir 'ādī kimersä bar erdi. 'Anūq degän ḥazrat-i Ādam 'alayhi 's-salāmniñ qizlari erdi. 'Āj degän anıñ oğlı erdi. Özi besyār uluğ 'ādī erdi. Yul yürsä, bu ayağiniñ ul ayağiniñ arası bir künčülük yol erdi. Ḥorāki jaṅgaldaki alqat erdi. Yārdin yulup alğaniča, ağziğa qatışıčä, salıp şümüp, mewāsi birlä yötär erdi. Daryādin uluğ baliqlarnı tutup alıp, āftābğa tutup, pişürüp, yār erdi. Balke ustih'ānlari billä yötär erdi.

The Eighth Story: The Story of 'Aj b. 'Anuq. The story is told that, in the time of Nuḥ, there was a giant named 'Aj b. 'Anuq. 'Anuq was Adam's daughter. 'Aj was her son. He was a very large giant. When he ran along the road, between this foot and that foot, there was a day's travel. His food was the scrub of the wastelands. As he pulled them from the ground and stuck them in his mouth, he would suck on them, swallowing them together with their fruit. He would take great fish from the sea, hold them up to the sun, cook them, and eat them. He would even eat them with their skeletons.

Passage Two

Hikāyatdā andağ kältürüpdurlar kim, 'Āj tūfānda halāk bolmadi. Ammā kāfir emäs erdi. Anıñ öyi bāqī yoq erdi. Daryālar yaqasında jaṅgaldā yürür erdi. Tūfān süyi anıñ tiziğa yātmādi. Yuqqari hām ötmādi. Ḥatunini yaman künlär erdi. Bir qizini alıp, tağqa čiqıp, üstünidä kişi körmäs yārdā qoydı. Quş hām körmäs erdi. Bu qiz çon boldi. Bir kün juftluqğa mayl qilip erdi. Bu qiz qorqup, qabul qilmadi. Taṅlasi 'Āj kelip čiqıp kätti. Qiz tağ quyriğiqa

käldi. Bir yigitkâ közi tüşti. Aña ‘āšiq boldi. Yigit hām körüp, ‘āšiqi šaydā boldi. Bir-birdā bolmaqğa heç hıylı tapmadı. Bu yigit barıp, bir mamağa hālını bayān qıldı. Mama eyttike, “Yağaççı qaşığa barıp, bir şandūq ettürüp, meniñ qaşımğa alıp keliñ,” dedi. Şandūq ettürüp, mamaniñ qaşığa alıp bardı. Bu yigitni şandūqğa sulap, alıp barıp, ul tağniñ tüpidä qoyup, qaşıda olturdi. ‘Āj kelip idi. Mama yığlap eyttike, “Ay, oğlum! Bu şandūqta kişiniñ amānati bar erdi! Şuni sen saqlap bārsāñ? Yānā kişigā i ‘timādim yoq,” dep erdi. ‘Āj alıp barıp, öydä qoydı. Hār küni çiqıp ketādur. Bu qız şandūqniñ ağızını açıp, bu yigitni kördi. Yigit çiqarıp, bir nāččā kün aniñ birlä ‘iśrat qıldı. Ba-yakbāra şubu hālda ‘Āj yätip kældi. Kōrār kim, bir kişi turadur. Hātun qorqup, rāstin eyta bārdı. Ul yigitni şandūqdin çiqarıp, hātunini ul mamani yārgā andağ urdikim, pāra pāra boldi.

It has come down to us in stories that ‘Aj did not perish in the Flood. However, he was not a nonbeliever. He never had any house. He would go about alongside the rivers and in the wilderness. The waters of the Flood did not reach his knees, nor did they go above them. He would be very jealous about his wives. One of these girls he took and placed up on top of a mountain where no one could see, not even the birds. This girl grew up. One day, he wanted to couple with her. This girl was frightened, and she refused. The next morning ‘Aj left. The girl came to the foot of the mountain. Her eye fell upon a young man. She fell in love with him. The young man saw her, too, and his passion was enflamed. They could find no way to be together. This young man went to an old woman and told her about his situation. The old woman said, “Go to the carpenter, and get a box made, then bring it back to me.” He had the box made, and then brought it back to the old man. She locked the young man in the box and took it to the bottom of the mountain, where she put it down and sat down beside it. ‘Aj came. The old woman cried, “Oh, my boy! In this box is a thing that has been entrusted to me. Would you keep it for me? I can’t trust anybody else.” ‘Aj took it and put it in his house. He would go out every day. This girl opened up the box and saw the young man. She let the young man out, and they spend a few days in each other’s company. Just as they were together in this manner, ‘Aj returned. He would see that there was someone there. His wife was afraid, so she told the truth of it. He took that young man out of the box, and he hit the wife and the old woman against the ground so hard that they broke into little pieces.

16.9 Further Reading and Study

The “stories of the prophets” have been studied extensively, since different versions of these stories are known all over the Muslim world. With specific reference to this lineage, Rabghūzī’s Khwarezmian text is meticulously translated and annotated in H. E. Boeschoten and J. O’Kane, eds., *Al-Rabghuzi’s the Stories of the Prophets : Qışaş al-anbiyā’: An Eastern Turkish Version* (Leiden: Brill, 2015). However, the majority of manuscript texts that claim to be Rabghūzī’s differ from the Khwarezmian version in important ways. (Gunnar Jarring, “The Qisas ul-anbiya” in *Acta Regiae Societatis Humaniorum Litterarum Lundensis* 74 [1980], 15–68.) This Jarring article also includes a transliteration and translation of a large section of one of these texts. A facsimile is reproduced in Gunnar Jarring, *Literary Texts from Kashgar: The Original Texts in Facsimile, Edited with a Preface* (Lund: CWK Gleerup, 1982).

This is an awful little story, but it certainly shows how the “stories of the prophets” over time grew to be more entertainment for their audiences than extensions of scripture. To get a sense of how this genre was read, see Gayane Karen Merguerian and Afsaneh Najmabadi, “Zulaykha and Yusuf: Whose ‘Best Story’?” in *International Journal of Middle East Studies* 29 (1997), 485–508.

Then look into the many manuscripts of “stories of the prophets” in Chaghatay. These are sometimes bound as a single collection, or else included in other manuscripts.

Appendix A

Numbers

The system of numbers in Chaghatay is fairly straightforward. The numbers 1–10 each have their own names. Then, to make “13,” for example, simply say “10, 3.” The multiples of 10, 20–90, each have their own names, but they work the same way: “47” is “4, 7.”

After that, multiply 100s and 1,000s: “326” is “3, 100, 20, 6”—3 100, 20, and 6.

Empty places are not marked: “8,904” is “8 1,000, 9 100, 4.”

1	۱	بر	bir	15	۱۵	اون بش	on bāš
2	۲	اکی	ikki	16	۱۶	اون الته	on altä
3	۳	اوج	üč	17	۱۷	اون یته	on yättä
4	۴	تورت	tört	18	۱۸	اون سکز	on säkkiz
5	۵	بش	bāš	19	۱۹	اون توقوز	on toqquz
6	۶	الته	altä	20	۲۰	یکرمه / یکرمی	yigirmä / yigirmi
7	۷	یته / یتی	yättä / yätti	30	۳۰	اوتوز	ottuz
8	۸	سکز	säkkiz	40	۴۰	قیرق	qirq
9	۹	توقوز	toqquz	50	۵۰	الیک	ällik
10	۱۰	اون	on	60	۶۰	التمیش / اتمیش	altmiš / atmiš
11	۱۱	اون بر	on bir	70	۷۰	یتمیش	yätmiš
12	۱۲	اون ایکی	on ikki	80	۸۰	سکسان	säksän
13	۱۳	اون اوج	on üč	90	۹۰	توقسان	toqsan
14	۱۴	اون تورت	on tört	100	۱۰۰	یوز	yüz

200	۲۰۰	ایکی یوز	ikki yüz
1,000	۱۰۰۰	مینک	miñ
2,000	۲۰۰۰	ایکی مینک	ikki miñ
10,000	۱۰۰۰۰	تمن	tümän
100,000	۱۰۰۰۰۰	لک	lāk
500,000	۵۰۰۰۰۰	کروڑ	kürür

Persian Numbers You Are Likely to Encounter

1	۱	یک	yak	7	۷	هفت	haft
2	۲	دو	do	8	۸	هشت	hašt
3	۳	سه	se	9	۹	نه	ne
4	۴	چهار	čahār	10	۱۰	ده	dah
5	۵	پنج	panj	100	۱۰۰	صد	şad
6	۶	شش	šeš	1000	۱۰۰۰	هزار	hizār

Appendix B

Common Units of Measurement

Weights and measures could vary tremendously across Central Asia in time and in space. The same term might indicate two completely different weights or areas, depending on where and when it was recorded.

The following table is therefore intended as a rough guide. It is based mainly on Raquette’s chart in his *Grammar* (Part 1, 35–36), Hōri Sunao, “18–20 Seiki Uiguru zoku no doryōkō ni tsuite” [“Concerning Uyghur Metrology in the 18–20 Centuries”] in *Ōtemae jōshi daigaku ronshū* 12 [October 1978], 57–67, and Zhang Shicai et al., eds., *Weiwuier zu qiyue wenshu yizhu* [*Uyghur Contracts and Documents, Translated and Annotated*] (Wulumuqi: Xinjiang daxue chubanshe, 2015), 24.

Length/Distance

Unit	Equals in Local Units	Known Rough Equivalencies
تاش taš	25 يول yol	1 hour of trotting by horse; 7.5–8.05 km; 9,113 paces; 4.5 miles
يول yol	360 غلاچ ğulač	
غلاچ ğulač	3 گز gāz	1.67 m; 1 fathom
گز gāz	4 غاريچ ğarič	1 ell or cubit
طاناب tānāb	60 ارشين aršin	40 m; approximately 42.67 m
ارشين aršin		35–71 cm; 2.33 ft
پوطى potäy	10 يول yol	4 km; 2 miles. The unit apparently comes from a Chinese term for “waystation,” and as such its length varies considerably depending on where one is.
چيزه čizä	10 سونک suŋ	Chinese 尺 <i>chizi</i> “foot,” approximately 32 cm
سونک suŋ	10 پونک puŋ	Chinese 寸 <i>cun</i> “inch”; Chinese 分 <i>fen</i>

Weight

Unit	Equals in Local Units	Known Rough Equivalencies
پتمان patman	8 غلبر ġälbir	0.91 kg; 57.3 kg; 381.95 kg; 573.44 kg (Kashgar ca. 1910); 5 石 <i>dan</i> 3 斗 <i>dou</i>
غلبر ġälbir	8 چارک čarāk	71.68 kg–72.58 kg; 6.625 斗 <i>dou</i>
چارک čarāk	4 چاکسه čaksa; 8 نمشک nimšāk; 10–16 جینک jin	6.72kg–9.027 kg
نمشک nimšāk		2.24 kg
چارک čarāk	16 چاکسه čaksa	
	16 جینک jin	6.72 kg–8.96 kg
اسچک isčäk	4 چاکسه čaksa; 4 جینک jin	2.27 kg
چاکسه čaksa	8 سر sār	
جینک jin	16 سر sār	560 g–620 g; from Chinese 斤 <i>jin</i>
سر sār	مثقال miṣqāl	35 g–38.89 g
مثقال mithqāl	پونک puṇ	3.5 g–3.89 g
پونک puṇ	2 نخود noḥud	0.35 g–0.39 g; from Chinese 分 <i>fen</i>
نخود noḥud		“the weight of a chick pea”
قنطار qinṭār		48 kg–54.48 kg

Key to Exercises

Alphabet

Exercise 1	Exercise 2	Exercise 3
1. bu	1. balā	1. ات
2. čaǵ	2. qut	2. بوا
3. qat	3. pīr	3. چای
4. top	4. kāšǵar	4. ایکی
5. zālim	5. ustun artuč	5. موشوک
6. čaǵatay	6. ħuqand	6. غم
7. čingis	7. kitāb	7. تولا
8. ħan	8. qawm	8. طلا
9. urfa	9. kansu	9. بلالار
10. bājīn	10. lanju	10. شانکیو
11. rūḥ	11. bay	11. کلامن
12. qumul	12. bulbul	12. بارادور
13. ʃurfān	13. bawurči	13. بتخانه
14. ūrümčī	14. mažkūra	14. فوچته
15. ğulja	15. ħutan	15. رسام

Chapter 1

Exercise 1

Muz sawuqdur. Qand širindur. Čay issiqdur. Göšt qizil emäsdur. Murč tatliqdur. Nan qimmat emäsdur. Yaḥši čay qimmatdur. Dārū ārzan emäs. Čay wā šorpa issiqdur. Mewā wā muz aččiq ermäs. Yeñi qetiḡ aq rāñdur. Qattiq göšt yaḥši emäs. Nan puldur. Yaḥšidur. Qetiḡ šorpa ermäsdur. Qizil čay wā mewā tatliqdur. Muz sawuqdur. Issiq emäs. Aš aqdur. Qizil emäs. Tuz qimmatdur. Ārzan emäs. Nan wā tuz dārū emäsdur. Ašdur. Yaḥši qetiḡ širin emäsdur. Aččiqdur.

Ice is cold. Sugar is sweet. Tea is hot. Meat is not red. Pepper is tasty. Bread is not expensive. Good tea is expensive. Medicine is not cheap. Tea and soup are hot. Fruit and ice are not spicy. New (“fresh”) yogurt is white in color. Hard meat is not good. Bread is money. It is good. Yogurt is not soup. Red tea (=black tea) and fruit are tasty. Ice is cold. It is not hot. Food (=rice) is white. It is not red. Salt is expensive. It is not cheap. Bread and salt are not medicine. They are food. Good yogurt is not sweet. It is bitter/tart.

Exercise 2

توز قیمت دور چای تاتلیق دور کوشت و نان یاخشی دور سوت آرزان ایماس موزاسیق ایماس ساوق دور
قتق اچیق دور یخشی قتق شیرین ایماس دور شورپا و مرچ یخشی دارودور

Chapter 2*Exercise 1*

Bir dost bar. Ul er kişidur. Bir kiçik makiyān bar. H̱orus çoṉdur. Bir mazlūm kişi wā bir bala bar. Yeṉi şorpa yoqdur. Pul bardur. Bir kiçik j̱anwar bar. Ul tişidur. Bu çoṉ j̱anwar bar. Ul erkākdur. Bir yaḥşi ādam bar. Ul ādam er kişidur. Rān qizildur. Mewā yoq. Öy aqdur. Şul öydā bir ādam wā bir mazlūm kişi bar. Uşul mazlūm kişidā bala yoq. Öydā issiq çay wā nan yoq. Şorpada murç göşt wā aş bar. Uşbu şorpa tatlıqdur. Ačçi̱q emās. Şul göşt ināk emās. Makiyāndur. Toḥta bu kitābda emās. Toḥta ul kitābda bardur. Toḥtada mazlūm kişi bar. Uşul mazlūm kişidā bir bala bar. Şul balada ẖorus bar. H̱orus öydā emās. Uşbu yārdādur. Çoṉ öydā kitāb bar. Ul kitāb şul öydā emāsdur. Aq öydā ẖoraz wā makiyān bar. Kōk çay yoq. Şorpada aş wā göşt bar. Sūt şorpada emās. Er kişidā çay wā nan yoq. Qand çayda. Çayda sūt yoq.

There is a friend. He is a man. There is a little hen. The rooster is big. There is a woman and a child. There is no new ("fresh") soup. There is money. There is a small animal. It is female. This big animal is there. It is male. There is a good person. That person is a man. The color is red. There is no fruit. The house is white. In this house, there is a man and a woman. This woman has no child. There is no hot tea or bread in the house. In the soup, there is pepper, meat, and rice. This soup is tasty. It is not spicy. This meat is not cow. It is chicken. Tokhta is not in this book. Tokhta is in that book. Tokhta has a wife. This woman does not have a child. This child has a rooster. The rooster is not in the house. It is right here. In the big house there is a book. This book is not in a house. In the white house there is a rooster and a hen. There is not green tea. There is rice and meat in the soup. Milk is not in the soup. The man has no tea or bread. Sugar is in the tea. There is no milk in the tea.

Exercise 2

اق اویده کچیک بلا بار شول کچیک بلاده قرا مکيان بار شول بلا بو یرده ایماس دور بو قیزیل چایدا
قند یوق اوشبو کوک چایده سوت یوق کوک چای تاتلیق دور بو شورپادا کوشت توز و اش بار
تاتلیق دور توخته اول یرده ایماس بو یرده دور اویده بر مظلوم کشتی بار مظلوم کشتی ده ایرکک بار ایر
و مظلوم ده کچیک بلا بار

Chapter 3

آدم آطنی سویادور | بلا توطیغه اوت برادور | بایدا پُل بار | بای آطلا رغه بوغاز برادور | بلا
ایشاک کا اوت برادور | موزایغه سوت برادرلار | ایتلارده نان باردور | اق قویلار بار | اویلار بار
| بر مظلوم کشتی سوتنی بلاغه بردی | سوتیده نان یوق دور | آطلارده بوغاز یوق دور | بلا آط رغه
سو برادور | توطی اول یرده اولتورادور | توطی اوشول یردین کلادور | قوینی بزاردین الادور |

شول قویغه اوت برادور | شول قوینی سویادور | قوینی نینک کوشتی تاتلیق دور | کوشتی قیزیل دور
| کوشتی اشد | اشد توز میوه و قوی کوشتی بار | یخشی اشد دور | اول اشد قوی کوشتی یوق

| یخشی ایماس دور | کولدا سو یوق | بزاردین سو الادور | سودین ایچادور | بلاد سو یوق |
 | بلانینک الدیدا سو ایچادور | بلانینک قوزی سی یوق دور | آطنینک پوتی کسل دور | اویده دارو بار
 | کول کچیک ایماس دور | چونک اویده اوتون یوق | قونینک رنکی اق دور | بو آدم نینک قرا قوی
 | چونک دور | قوزیغه سوت برادورلار |

کچیک کولده سو بار | کول نینک سوپی ساوق دور | اویده اوتون یوق | اوتون ایسیق دور | ایشاک که
 اوت بار | ایتلارغه نان یوق | کچیک اوی الدیدا یخشی آطلار بار | اول یول تاردور | دروازه الدیده
 بلا ایشاک که اوت برادور | قرا دارو کولده بار | یمان پیغمبر یوق | کول نینک سوپی شیرین دور |
 روسیه دا یمان آدم لار بار | یخشی ایماس دورلار | چونک بای لار یمان ایماس دور | اول کول دین سو
 برادورلار | قرا سودور | بو یوللارده اوتون یوق | کسل کشی قرا سونی ایچادورلار | بای لار یخشی
 بلالارغه اوتون برادورلار |

روسیه نینک یولی تار | بای لار شول یوللاردا | بای لار شول یوللار دین کلادور | بای لار کشی دین پُل
 الادور | اوشول بای لار مظلوم کشی لارنی الادور | قوی لار و آطلارنی سو یادور | پادشاهی یمان
 ایماس دور | یخشی دور | بو یرده بلالار یخشی | قوزی ایشاک اینک و آطلاریغه بوغاز برادور
 شول جانورلار یخشی سو ایچادور | روسیه ده یخشی ایماس | یمان دور | روسیه ده بای لار ایت دور |

اوشبو بلانینک کسلی بار | کسلی یمان دور | بو یرده کشی لار کسل بلاغه اش نان و ایسیق جای برادور
 | بلانینک چاپی ده قند و سوت بار | ایچادور | بلاغا شوربا برادور | شوربا ده قوی کوشتی و قیزیل
 مرچ بار | قیزیل مرچنی مظلوم کشی بزاردین الادور | عربستان دین کلادور |

Ādam aṭni soyadur. Bala tuṭiḡa ot berādur. Bayda pul bar. Bay aṭlarḡa boḡaz berādur. Bala
 iṣākkā ot berādur. Mozayḡa sūt berādurlar. İtlārdā nan bardur. Aq qoylar bar. Öylār bar. Bir
 maḡlūm kiṣi sūtni balaḡa bārdi. Sūtdā nan yoqdur. Aṭlarda boḡaz yoqdur. Bala aṭḡa su berādur.
 Tuṭi ul yārdā olturadur. Tuṭi uṣul yārdin kelādur. Qoyni bazārdin aladur.

Šul qoyḡa ot berādur. Šul qoyni soyadur. Qoyniḡ göṣti tatliqdur. Göṣti qizildur. Göṣti aṣda.
 Aṣda tuz mewā wā qoy göṣti bar. Yaḡṣi aṣdur. Ul aṣda qoy göṣti yoq. Yaḡṣi emāsdur. Köldā su
 yoq. Bazārdin su aladur. Sudin içādur. Balada su yoq. Balaniḡ aldida su içādur. Balaniḡ qozisi
 yoqdur. Aṭniḡ puti kesāldur. Öydā dārū bar. Köl kiçik emāsdur. Čoṅ öydā otun yoq. Qoyniḡ rānji
 aqdur. Bu ādamniḡ qara qoyi çoṅdur. Qoziḡa sūr berādurlar.

Kiçik köldā su bar. Kölniḡ süyi sawuqdur. Öydā otun yoq. Otun issiqdur. İṣākkā ot bar.
 İtlarḡa nan yoq. Kiçik öy aldida yaḡṣi aṭlar bar. Ul yol tardur. Darwāza aldida bala iṣākkā ot
 berādur. Qara dārū köldā bar. Yaman payḡambar yoq. Kölniḡ süyi širindur. Rosiyada yaman
 ādamlar bar. Yaḡṣi emāsdurlar. Čoṅ baylar yaman emāsdur. Ul köldin su berādurlar. Qara sudur.
 Bu yollarda otun yoq. Kesāl kiṣi qara suni içādurlar. Baylar yaḡṣi balalarḡa orun berādurlar.

Rosiyaniḡ yoli tar. Baylar šul yollarda. Baylar šul yollardin kelādur. Baylar kiṣidin pul ala-
 dur. Uṣul baylar maḡlūm kiṣilārni aladur. Qoylar wā aṭlarni soyadur. Pādišāhsi yaman emāsdur.
 Yaḡṣidur. Bu yārdā balalar yaḡṣi. Qozi, iṣāk, ināk, wā aṭlariḡa boḡaz berādur. Šul jānwarlar
 yaḡṣi su içādur. Rosiyada yaḡṣi emās. Yamandur. Rosiyada baylar itdur.

Uṣbu balaniḡ kesāli bar. Kesāli yamandur. Bu yārdā kiṣilār kesāl balaḡa aṣ, nan, wā issiq çay
 berādur. Balaniḡ çayida qand wā sūt bar. İçādur. Balaḡa šorpa berādur. Šorpada qoy göṣti wā
 qizil murč bar. Qizil murčni maḡlūm kiṣi bazārdin aladur. ‘Arabistāndin kelādur.

A person slaughters a horse. A child gives grass to a pony. The rich man has money. The rich
 man gives his horses fodder. The child gives a donkey grass. He gives the calf milk. The dogs

have bread. There are white sheep. There are houses. A woman gave the milk to a child. There is no bread in the milk. The horses have no feed. The child gives water to the horse. The pony sits there. The pony comes from this place here. She gets the sheep from the market.

One gives grass to this sheep. One slaughters this sheep. The sheep's meat is tasty. Its meat is red. Its meat is in the food. There is salt, fruit, and mutton in the food. It is good food. There is no mutton in that food. It is not good. There is no water in the lake. He gets water from the market. She drinks some of the water. The child has no water. They drink water in front of the child. The child has no lamb. The horse's leg is sick. There is medicine in the house. The lake is not small. There is firewood in the big house. The sheep's color is white. This person's black sheep is large. They give milk to the lamb.

There is water in the little lake. The lake's water is cold. There is no firewood in the house. The firewood is hot. There is grass for the donkey. There is no bread for the dogs. There are good horses in front of the little house. That road is narrow. In front of the gate, a child gives grass to the donkey. There is black medicine in the lake. There is no bad prophet. The lake's water is sweet. There are bad people in Russia. They are not good. The big rich men are not bad. They give water from that lake. It is black water. There is no firewood on these roads. Sick people drink the black water. Rich people give firewood to good children.

The road to Russia is narrow. The rich men are on these roads. The rich men come from these roads. The rich men take money from people. These rich men here take the women. They slaughter the sheep and horses. Their king is not bad. He is good. Here children are good. They give fodder to their lambs, donkeys, cows, and horses. These animals drink good water. It is not good in Russia. It is bad. In Russia, the rich people are dogs.

This child here has an illness. Her illness is bad. Here people give food, bread, and hot tea to sick children. There is sugar and milk in the child's tea. She drinks. They give soup to the child. There is mutton and red pepper in the soup. A woman gets the red pepper from the market. It comes from Arabia.

Chapter 4

بلانینک اتاسی بای مو | بلانینک اتاسی بای ایماسدور | بلانینک اناسی کسل مو | بلانینک اناسی کسل دور | اوغول بلا چونک مو | اوغول بلا چونک ایماس دور | آدم نینک اٹی اق مو | آدم نینک اٹی اق ایماس | بای نینک قیزی کچیک مو | قوزی لاری کچیک مو | بلالاری بار مو | بلالاری یوق | کول ده بلیق بار مو | کول ده بلیق بار | باغقه سو کلادور | بلالار کلادور مو | قیز بلالار و اوغول | بلالار کلادور | قیز بلاغه پل برادورلار | آدم اوچ قوی نی سویادور مو | بلانینک موزایی اویدین کلادور | باغده ایکی چونک کول بار | شیرین میوه بار | بلالار نینک اتاسی بای مو | اول آدم بای دور | ایکی باغی بار | اناسی کاشغردین کلادور | اوچ اوغلی قرا دروازده | قیزی چونک باغدین کلادور مو | اول بای نینک کونکلی قرادور | اق ایماس دور |

یا خدا | سن دونیا پادشاه سی دورسن | ایکی دنیاده پادشاه دورسن |

ای پادشاه | سیز کاشغر اتاسی دورسیز | سیزده ایکی باغ بار | بر باغ کوچاده | بر باغ کاشغردور | کاشغرنینک باغیده چونک کول بار ایماس مو | یا کوچا باغیده اوچ یخشی آط بار ایماس مو | من پادشاه دورمن | بایدورمن | باغ بار | کول یا آط یوق |

اوشبو قیز بلالار توخته نینک قیزلاری دورلار | شول قیز بلالار چونک ایماس | کچیک دورلار | اتا و
 انالاری یخشی کشتی دورلار | کونکلاری اقدور | اولار بو یرده ایماس | کوچاده دور | توخته نینک
 اوغلی بار | شو اوغول بلا اوای الدیده اولتورادور | شو اوغول بلاده کتاب بار | بزار دین اتاسی
 اوشول کتابنی الادور | اوغلی اوشول کتابنی قیزلارغه برادور | اناسی قوی سویادور | بلالاریغه قوی
 کوشتی نی برادور | اویده یا باغده جای ایچادورلار |

من توخته دورمن | من کوچاده ملادورمن | یا خدا | بو دنیاده یخشی خواجه بارمو | یا خدا | بو
 دنیاده کونکلی اق پادشاه بارمو | کاشغرده کونکلی قرا ایکی خواجه باردور | روسیه ده کونکلی قرا بر
 پادشاه باردور |

ایکی قوی بار | بر قوی کچیک اق قوی دور | بر قوی چونک قرا قوی دور | ملالار کول الدیده
 اولتورادورمو | شول یرده اولتورادور | ای ملالار | سیزلار بو دنیاده چونک بلیق | من کچیک
 بلیق دورمن | چونک بلیق لار کچیک بلیق لارغه اش برادورمو | چونک یا کچیک سوایچادور | آدم لار
 | چونک قوی لارنی سویادورمو | آدم لار چونک قوی لارنی سویادور | کچیک قوی لارنی سویادور
 چونک غه و کچیک که بوغاز برادور | کچیک نینک کونکلی اقدور | چونک نینک کونکلی قرادور |

من بو کول لار دین بالیق الامن | بالیق لار کچیک ایماس | چونک دور | خواجه لار نینک باغلاریده
 اطار و موزای لارغه اوت و بوغاز بار | اول خواجه جانورلاریغه یخشی اوت برادور | ملالار کونکلی
 اقدور | من قیز بلا ایماس من | سیز اوغول بلاموسیز | اوغول بلا ایماس من | کچیک توطی دورمن
 یمان ایماس سیزلار | یخشی |

Balanıñ atası baymu? Balanıñ atası bay emäsdur. Balanıñ anası kesälmü? Balanıñ anası
 kesäldur. Oğul bala çonmu? Oğul bala çon emäsdur. Ādamnıñ atı aqmu? Ādamnıñ atı aq emäs.
 Baynıñ qızı kiçikmu? Qozıları kiçikmu? Balaları barmu? Balaları yoq. Köldä baliq barmu?
 Köldä baliq bar. Bağqa su kelädur. Balalar kelädurmu? Qız balalar wä oğul balalar kelädur.
 Qız balağa pul berädurlar. Ādam üç qoynı soyadurmu? Balanıñ mozayı öydin kelädur. Bağda
 ikki çon köl bar. Şirin mewä bar. Balaların atası baymu? Ul ādam baydur. Ikki baği bar. Anası
 Kaşğardın kelädur. Üç oğlı qara darwāzada. Qızı çon bağdin kelädurmu? Ul baynıñ könli qara-
 dur. Aq emäsdur.

Yā Hūdā! Sān dunyā pādīšāhsidursān. Ikki dunyāda pādīšāhdursān.

Ay pādīšāh! Siz Kaşğar atasidursān. Sizdä ikki bağ bar. Bir bağ Kuçada. Bir bağ Kaşğardadur.
 Kaşğarnıñ bağida çon köl bar emäsmü? Yā Kuça bağida üç yahşi at bar emäsmü? Mān
 pādīšāhdurmān. Baydurmān. Bağ bar. Köl yā at yoq.

Uşbu qız balalar Tohtanıñ qızlaridurlar. Şul qız balalar çon emäs. Kiçikdurlar. Ata wä anaları
 yahşi kişidurlar. Könülläri aqdur. Ular bu yärdä emäs. Kuçadadur. Tohtanıñ oğlı bar. Şu oğul
 bala öy aldida olturadur. Şu oğul balada kitāb bar. Bazārdın atası uşul kitābnı aladur. Oğlı uşul
 qızlarğa berädur. Anası qoy soyadur. Balalarığa qoy gōşti berädur. Öydä yā bağda çay içädur.

Mān Tohtadurmān. Mān Kuçada mullädurmān. Yā Hūdā! Bu dunyāda yahşi h"āja barmu? Yā
 Hūdā! Bu dunyāda könli aq pādīšāh barmu? Kaşğarda könli qara ikki h"āja bardur. Rosiyada
 könli qara bir pādīšāh bardur.

Ikki qoy bar. Bir qoy kiçik aq qoydur. Bir qoy çon qara qoydur. Mullālar köl aldida oltura-
 durmu? Şul yärdä olturadur. Ay, mullālar! Sizlär bu dunyāda çon baliq. Mān kiçik baliqdurmān.
 Çon baliqlar kiçik baliqlarğa aş berädurmu? Çon yā kiçik su içädur. Ādamlar çon qoylarnı

soyadurmu? Ādam čon qoylarni soyadur. Kičik qozilarni soyadur. Čonğa wä kičikkä boğaz berädur. Kičikniñ köñli aqdur. Čonniñ köñli qaradur.

Män bu köllärdin baliq alamän. Baliqlar kičik emäs. Čondur. Hwajalarniñ bağlarida atlar wä mozaylarğa ot wä boğaz bar. Ul hwāja jānwarlarığa yaḥşı ot berädur. Mullalar köñli aqdur. Män qız bala emäsmän. Siz oğul balamusiz? Oğul bala emäsmän. Kičik tuıdurmän. Yaman emässizlär. Yaḥşı.

Is the child's father rich? The child's father is not rich. Is the child's mother sick? The child's mother is sick. Is the boy big? The boy is not big. Is the man's horse white? The man's horse is not white. Is the rich man's daughter small? Are his lambs small? Does he have children? He has no children. Are there fish in the lake? There are fish in the lake. Water comes to the orchard. Are the children coming? Girls and boys come. They give money to the girls. Does this man slaughter the three sheep? The child's calf comes from the house. There are two big lakes in the orchard. There are sweet fruit. Is the child's father rich? That man is rich. He has two orchards. His mother comes from Kashgar. Her three children are at the black gate. Is her daughter coming from the big orchard? That rich man is mean. He is not kind.

Oh, God! You are the king of the world. You are the king of the two worlds.

Oh, king! You are the father of Kashgar. You have two orchards. One orchard is in Kucha. One orchard is in Kashgar. Is there not a big lake in the orchard in Kashgar? Or are there not three fine horses in the orchard in Kucha? I am a king. I am rich. I have orchard. I have no lakes nor horses.

These girls are Tokhta's daughters. These girls are not big/grown up. They are small/young. Their mother and father are good people. They are kind. They are not here. They are in Kucha. Tokhta has a son. This boy sits in front of the house. This boy has a book. His father gets this book from the market. His son gives it to these girls. His mother slaughters a sheep. She gives mutton to the children. They drink tea in the house or in the orchard.

I am Tokhta. I am a mullah in Kucha. Oh, God! Is there any good khwaja in this world? Oh, God! Is there any kind king in this world? In Kashgar, there are two mean khwajas. In Russia, there is a mean king.

There are two sheep. One sheep is a little, white sheep. One sheep is a big, black sheep. Do the mullahs sit in front of the lake? They sit here. Oh, mullah! You are big fish in this world. I am a small fish. Do the big fish give food to the little fish? Big or small, they drink water. Do people slaughter the big sheep? People slaughter the big sheep. They slaughter the little lambs. They give fodder to the big and small. The small are kind. The big are mean.

I get fish from these ponds. The fish are not small. They are big. There is grass and fodder for the horses and calves in the khwajas' orchards. That khwaja gives his animals good grass. The mullahs are kind. I am not a girl. Are you a boy? I am not a boy. I am a little pony. You are not bad. You are good.

Chapter 5

Exercise 1

Is there a well in the orchard? There is no well in the orchard. There are trees in the orchard. There are also many wells. Are there white rocks on this mountain? The rocks of this mountain are not white, but black. Does the rich man have a son? He has no son, but he has a daughter. Is the ocean's water salty? The ocean's water is very salty! Is the landlord bad? The landlord is a very good person. Is the landlord around? The landlord is standing in front of the high wall. Is there a patch of land in front of the city wall? There is a broad patch of land in front of the city wall.

Is there someone on the roof? The woman's husband is standing. Her child is also standing. Her mother is not standing there. She is standing in front of the gate in the city wall. The woman does not climb the city wall, but this woman wants to very much. She also writes a letter to the khwajas of Kashgar, but the khwajas do not see it.

Oh, mullah! Do you see? We are seeking a good king. This king is a friend to his people and is kind, as well. This king's wall is not high, but his lands are broad. Are you this king? This king's well is deep. He gives water to horses and food to people. He does not take much money from people. Oh, mullah! You are not a good king. Tokhta Khwaja is in China. We will write a letter to this khwaja. Will he come from China? Or not? He will come, and his friends will, too. That great khwaja desires Kashgar. We will give the khwaja Kashgar and Kashgar's country. You will go to Khotan, and you will stay there. But Khotan's road is not long. But the desert is broad, and its stones are many. Will you come from Khotan? I will not come. Will you stay in Khotan? I will not stay in Khotan. I will go to China, too.

Will you come from Kucha? Not from Kucha, nor from Khotan will we come, but we will come from Arabia and go to China. We will get ponies and horses from the markets of Arabia. The Chinese desire them very much. We will see much money in China. What are you doing in this place? We are getting stones from this place. The Chinese want stones from Khotan. What stones do they want? In the river, in deep water, there are round stones. The stones are white and green. There are big stones and little ones, too.

Exercise 2

من ختن‌غه بارامن سيز كاشغرغه باراسيز سن كوچاغه باراسن اول خطاي‌غه بارادور
 ييز اوروسيه‌دين كلاميز سيزلار كوچادين كلاسيزلار اولار ختن‌دين كلادور
 من خط يازامن مو سفيلاغه چقاسيزمو سن ختن‌دين كلاسن مو اينك بوغاز خواهلايدورمو
 ييز كولدين سو ايجاميزمو سيزلار دارو ايجاسيزلارمو اطار سو ايجادورمو
 من بزاردين نمه الامن سيز خطاي‌دا نمه قيااسيز او بو كتاب‌دا نمه كورادور
 ييز عربستان‌دين نمه اط الاميز سيزلار پادشاه‌دين نمه خواهلايسيزلار اولار ملاغه نمه برادورلار
 او سو ايجمايدورمو ييز كوچادين كلمايميزمو سيز كاشغرنى تولا خواهلامايسيزمو

Chapter 6

Exercise 1

Our parents are dead, but our grandfather is alive. Did your horse eat some of our wheat straw? My horse ate some of your wheat straw. Did you use my tools? We used one of your tools. What did you say? "Get back to your own work. I, too, will get back to my own work," I said. Did my son stay at your house? No, your son did not stay at our house. Is there someone in your house? Baqi Akhund is staying at our house. Is our king an old person? Your king is a young man, not old. What happened to your eye? The weather is cold. Many tears flow from my eyes. I gave your children tea and sugar. Do you have your own beast of burden? I have a donkey of my own, and a horse. Is your child bald? No, he is not bald.

Khuma Khan is a good woman. Her hair is very long, too, but the man she is married to is bald. They have a young child. "My father!" he said. His father said to his child, "My child, what do you want?" "I want bread and sugar!" his child said. The father gave the child bread. He did not give him sugar. His mother said, "We are not giving you sugar. We have no sugar." Khuma Khan has a daughter, too. Her daughter is not married, but she has a child. There are

many bad women in Kashgar. Her grandfather is Chinese. He came from Lanzhou. Khuma Khan's grandfather saw her mother. "Are you married?" he said. "No, I am not married," she said. The two people ate bread. They did not eat meat.

That man is Tokhta Bay. He has two sons. One of his sons is Rozi Akhund. Rozi Akhund said to his father Tokhta Bay, "I want a wife." Tokhta Bay said to his son, "My child wants a wife. We will search for a wife." They went to the market. Tokhta Bay sought a wife for his son. Rozi Akhund's eyes saw Khuma Khan. He said to her father, "I want this girl. She will be my wife." Tokhta Bay said to this woman, "Are you married?" Khuma Khan said, "No, I am not married. I am young." Tokhta Bay said, "Your eyes are big, your hair long, too. Will you marry my son?" "No, I will not marry," she said. But Tokhta Bay sought out Khuma Khan's parents. Her father was old, and her mother, too. He gave them much money. They said to their daughter, "You will marry this boy. His father gave us money." But tears flowed from Khuma Khan's eyes. She would not eat.

Where did Niyaz Bibi and Baqi Akhund go? Not to Kucha—they went to Kashgar. They took their horses and much wheat straw thither. The waters of the Kashgar River flow there. Aren't they old? They are old. But their children are very young. Are their daughters married? One of their daughter is married. One is not. She is young. But what does her father Baqi Akhund do in Kashgar? Baqi Akhund slaughtered sheep and cows here. Did his son Rozi Akhund do this work, too? He did this work. He has many tools. Did Niyaz Bibi come from Kashgar, too? She came not from Kashgar, but from Kucha. But she has friends in Kashgar. These friends wrote letters to Niyaz Bibi and Baqi Akhund.

Exercise 2

نیاز بی بی ختن که باردی او چولده توردی من کاشغرغه باردیم اول یرده بلاسی نی کوردوم روزی اخوند باقی بای نینک اوغلی دور روزی اخوند بر ایال تولا خواهلادی باقی بای اوغول بلاسیغه بر ایال ایستادی او بر مظلوم غه سن ایرکه تککان مو دیدی نمه دیدینکیز من اوز ایسینکیزکه بارینک دیدیم خما خان نینک ایری تولا یخشی آدم ایماس دور ایری نینک باشی تازدور خما خان و ایری سفیل غه چقتی اولار اول یردین پادشاه نی کوردی لار خما خان نینک ایری من هم پادشاه بولامن دیدی خما خان ایریغه نمه پادشاه بولاسیز تاز پادشاه مو دیدی ایری پادشاه نی کورمادینکمو پادشاه تولا یاشدور اما فقرادین پُل الدی فقرالارغه اش برمادی خما خان پادشاه نینک کونکلی قرادور اما فقرارغه توز بردی دیدی ایری بردی مو من هم فقرالارغه توز برامن اما اولارغه اش هم برامن

Chaghatay-English Glossary

This glossary includes all of the vocabulary from the preceding chapters, as well as a number of other words you are likely to encounter. It follows the alphabetical order common to Arabo-Persian writing:

ا ب پ ت ث ج چ ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ک گ ل م ن ه و ي

Parts of speech are abbreviated as such: N. noun, V. verb, Adj. adjective, Adv. adverb, PN. proper noun, Postposition, Conj. conjugation, Pro. pronoun.

ا alef

Chaghatay	Transliteration	Definition	Chapter
ال-	al-	V. to take, to get	3
ابا و اجداد	abā wa ajdād	N. ancestors	12
آباد	ābād	Adj. inhabited, cultivated	
ابتدا	ibtidā	N. beginning	12
ابراهيم	Ibrāhīm	PN. Ibrahim	
آبرو	ābrō	N. reputation; dignity	
ابريق	ibrīq	N. ewer, jug	13
ابن	ibn	“son of,” usually abbreviated as “b.” in English translation	7
ابو الغازی	Abū ‘l-Ġāzī	PN. Abu ‘l-Ghazi	12
ابو قبيس	Abū Qubays	PN. Abu Qubays	14
اپار-	apar-	V. to carry away	
ات	āt	N. flesh, meat	
آت	at	N. name; horse	12
آت-	at-	V. to shoot	8
اتا	ata	N. father	4

Chaghatay	Transliteration	Definition	Chapter
اتا انا	ata-ana	N. parents	6
آتشدان	ātešdān	N. brazier	10
اتفاق	ittifāq	N. unity	13
آتلان-	atlan-	V. to ride on horseback	12
اجاره	ijāra	N. renting	7
اچ	ač	Adj. hungry	
اچ-	ač-	V. to open	11
اچیق	aččiḡ	Adj. bitter, spicy	1
اچیل-	ačil-	V. to bloom (passive of اچ- ač- “to open”)	11
احادیث	aḥādīs	N. sayings (Arabic plural of <i>ḥadīṡ</i>)	11
احتیاط	iḥtiyāt	N. caution	
احسان	iḥsān	N. benevolent deed	14
احمت خان	Aḥmat Ḥan	PN. man’s name, Aḥmad Khan	9
احمد	Aḥmad	PN. man’s name, Aḥmad	7
احوال	aḥwāl	N. situation (Arabic plural of <i>ḥāl</i>)	14
اخبار	aḥbār	N. news (Arabic plural of <i>ḥabar</i>)	13
اختلاف	iḥtilāf	N. disagreement	13
اختیار	iḥtiyār	N. choice	15
اخر	aḥir	N. end	
آخون	āḥūn	variant of <i>āḥūnd</i> آخوند	9
اخوند	āḥūnd	N. “Mr.”	6
آدم	ādam	N. man, person; PN. Adam, the first man	2, 16
اذان	azān	N. the call to prayer	15
آرا	ara	N. space between, among	11
آراسیده	arasida	Postposition. among (see آرا <i>ara</i>)	11
ارالاش-	aralaš-	V. to become mixed	
ارالاشتور-	aralaštur-	V. to mix	
آرام	ārām	N. rest	

Chaghatay	Transliteration	Definition	Chapter
ارپا	arpa	N. barley	
ارت-	art-	V. to load	
ارتوق	artuq	Adj. excessive; more (دين ارتوق - <i>din artuq</i> "more than X")	
ارته	ertä	N. the next day, tomorrow	8
ارته گان	ertägän	N. morning	
اردویل	Ardawīl	place name, Erdabil in modern Kurdistan	15
ارزان	ärzan	Adj. cheap	1
ارزو	arzū	N. wish, desire	
ارشین	aršin	N. a unit of length	
آرقه	arqa	N. back	8
ارگ	arg	N. citadel	11
ارواح	arwāḥ	N. spirits (Arabic plural of روح <i>rūḥ</i>)	13
آری	āri	"Yes."	
اریق	eriq	N. irrigation ditch, channel	7
اره	arra	N. saw	
از	az	Adj. few	
از برای	az barā-ye	(Persian) "for the purpose of"	10
ازان	azān	see اذان <i>azān</i>	15
اس-	as-	V. to hang	
اسان	asān	Adj. easy	10
اسباب	asbāb	N. tool	6
استا	asta	Adj. slow	
استراحت	istirāḥat	N. resting place	11
اسچک	isčäk	N. a unit of weight	
اسحاق	Ishāq	PN. man's name, Ishaq	
اسرافیل	Asrāfīl	PN. the archangel Raphael	10
اسکندر	Iskandar	PN. man's name, Iskandar (Alexander)	
اسکی	äski	Adj. evil	

Chaghatay	Transliteration	Definition	Chapter
اسم	isim	N. name (اسم < اسمی <i>isim > ismī</i>)	14
آسمان	āsmān	N. sky	12
اسیر	asīr	N. prisoner	8
اش	aš	N. rice	1
اشت-	išit-	V. to hear	12
اشتها	ištiḥā	N. wish, desire	14
اشعار	aš'ār	N. poems (Arabic, plural of شعر <i>ši 'r</i>)	12
اشک	ašk	N. tear, teardrop	15
آشکارا	āškārā	Adj. open, public, exposed, apparent	
اشکنه	iškana	N. soup, stew	11
اشلیغ	ašliġ	N. foodstuffs	11
اصحاب	aṣḥāb	N. companions (Arabic plural of صاحب <i>ṣāḥib</i> "companion; master")	13
اصلاً	aşlan	Adv. originally; never, not at all (with negative verbs)	11
آط	aṭ	see آت <i>at</i>	3
اطلق	aṭliġ	Adj. named (variant of اتلیق)	14
اعتبار	i'tibār	N. the thing on which a matter depends	15
(اعتماد اعتمید)	i'timēd (i'timād)	N. trust, confidence	16
اغاچه	aġačā	N. wife	
اغری-	aġri-	V. to feel pain	
اغریق	aġriq	N. pain, illness; a sick person	
اغیر	aġir	Adj. heavy	
آغیز	aġiz	N. mouth (آغزی، آغیز <i>aġiz, aġzi</i>)	16
آفتاب	āftāb	N. sun	16
افروخته	afrōḥta	Adj. bright, as though burning (Persian, participle of افروختن <i>afrōḥtan</i> "to burn")	15
افسوس	Afsūs	PN. the city of Ephesus	13
افضل	afzal	Adj. best, choicest	

Chaghatay	Transliteration	Definition	Chapter
افندی	äfändi	title, mister	8
اق	aq	Adj. white	1
اق-	aq-	V. flow	6
آقا	aqā	N. elder brother	12
اقار	aqar-	V. to whiten	
اقرار	iqrār	N. confession, declaration	
اقرار شرعی	iqrār-i šar‘ī	N. legal declaration	7
اقسو	Aqsu	PN. place name, Aqsu, city in the northern Tarim Basin	
اقلیم	iqlīm	N. clime, region of the world according to Ptolemy’s geography	11
اگاه	āgāh	Adj. aware, vigilant	
اگر	ägär	Conj. if	15
اگرچه	ägärčä	Adv. although	11
البته	al-batta	“of course,” “certainly”	
الت-	ilt-/elt-	V. to transport; to take; to lead	13, 15
التفات	iltifāt	N. attention, kindness	
التون	altun	N. gold	15
الحاصل	al-ḥāṣil	“in short . . .”	
الد	ald	N. space in front	3
الديدا	aldida	“in front of”	3
الصلواه خير من النوم	aṣ-ṣalawāt ḥayrun min an-nūm	“prayers are better than sleep” (Arabic, properly الصلوات)	15
القصة	al-qisṣa	“Back to our story”; “The long and short of it is . . .”	15
الله تعالى	Allāh ta‘ālā	“God the Highest”	10
المه	alma	N. apple	
الهام	ilhām	N. hope	
الوھيت	ulūhiyyat	N. divinity	13
ام-	im-	V. to suck	

Chaghatay	Transliteration	Definition	Chapter
امّا	ammā	Conj. but	5
امام	imām	N. imam; leader of public worship	
امام جعفری صادق	Imām Ja‘farī Ṣādiq	PN. colloquial name for Imām Ja‘far al-Ṣādiq (702–765 CE), the Sixth Imam in Shiite tradition, also revered by Naqshbandi Sufis. In Central Asia, much sacred knowledge is attributed to him almost by default.	10
امان	amān	Adj. healthy, peaceful, safe from harm	
امان	imān	N. faith	10
امانت	amānat	N. an object held in trust for another person; deposit	16
آمبال	āmbāl	N. Chinese official, <i>amban</i>	
امر	amr	N. order, command	13
امیر	amīr	N. commander, emir	12
انا	ana	N. mother	4
انار	anar	N. pomegranate	
انتها	intihā	N. end	12
انچنان	see آنچنان ānčunān		10
انجیر	anjir	N. fig	
انجیل	Injīl	PN. Bible, New Testament	13
آنچنان	ānčunān	Adv. such, so much	10
انچه	ančā	Adv. so much, that much, to that extent	
آنداق	andaq	Adv. in that way	12
اندجان	Andijān	PN. Andijan, in present-day Uzbekistan	11
اندجانی	Andijānī	Adj. from Andijan	11
اندیشه	andīša	N. worry	14
اندين	andin	Conj. “and then”	9
آنده	andä	there (← ده + اول)	8
انسان	insān	N. human being	
انشاء الله	inšā allāh	“God willing”	15

Chaghatay	Transliteration	Definition	Chapter
انکاچه	aṇačä	Adv. until then; to that extent	
آه	āh	N. sigh	15
آهسته	āhista	Adv. slowly	
اهنگرلیک	ahangirlik	N. blacksmithing	10
آو	aw	N. hunt; hunting	11
آواز	āwāz	N. sound, voice	15
اوباش	awbāš	N. rabble, urchins	11
اوبدان	obdan	Adj. good; Adv. well	
اوت	ot	N. grass, hay; fire	3, 8
اوت-	öt-	V. pass, cross; to have been; to have come to pass	9
اوتا-	ötä-	see اوت-öt-	
اوترا	ottura	N. space between things (اوتراسیده) <i>otturasida</i> “between them”)	
اوتون	otun	N. firewood	3
اوچ	üč	Num. 3	4
اوچ-	uč-	V. to fly	
اوچرا-	učra-	V. to meet, to encounter	8
اوچور	učur	N. information	
اوچون	učun	Postposition. for, because of, on behalf of	7
اوخشه	oḥša-	Adj. similar to	14
اوخشه-	oḥša-	V. to resemble	14
اور-	ur-	V. to strike, to hit	16
اورات-	urat-	V. to halt	
اوراتور-	uratur-	V. to cause to halt	15
اوردا	orda	N. palace	
اورگان-	örgän-	V. to study	
اورلا-	örlä-	V. to get up; to rise	15
اوروس	Orus	PN. Russia	

Chaghatay	Transliteration	Definition	Chapter
اوروش	uruš	N. fight	8
اوروش-	uruš-	V. to fight with one another	8
اوروغ	uruġ	N. seed	
اوز	öz	N. self	6
اوزات-	uzat-	V. to extend, to reach out	
اوزاق	uzaq	Adj. far off	
اوزبک	Özbäk	PN. Uzbek	8
اوزگه	özgä	Adj. apart from X (دين اوزگه - <i>din özgä</i> “apart from X”)	11
اوزوم	üzüm	N. grape	11
اوزون	uzun	Adj. long	5
اوس-	ös-	V. to grow	
اوستا	usta	N. master	
اوستخوان	ustih ^w an	N. skeleton, bone	16
اوستون	üstün	N. area above; upper	16
اوش	Oš	PN. Osh, city in present-day Kyrgyzstan	11
اوشاق	uššaq	Adj. slim; small, little (as children are)	
اوشبو	ušbu	Art. this	2
اوضاع	awzā‘	N. manners, situations (Arabic plural of وضع <i>waz‘</i>)	13
اوغرى	oġri	N. thief	
اوغلان	oġlan	N. son	12
اوغورلا-	oġurla-	V. to steal	
اوغول	oġul	N. son	4
اوغول بلا	oġul bala	N. boy	4
اوق	oq	N. arrow, bullet, axle	5
اوقو-	oqu-	V. to read	14
اوکسوز	öksüz	N. orphan	12
اوگره	ögzä	N. roof, ceiling	5

Chaghatay	Transliteration	Definition	Chapter
اول	ul	Art. that	2
اۆل	awwal	Adv. first, before, earlier	
اول-	öl-	V. to die	9
اولا-	awla-	V. to hunt	15
اولاد	awlād	N. descendants (Arabic plural of ولد <i>walad</i> "son")	12
اولاغ	ulağ	N. beast of burden	
اولتور-	oltur-	V. to sit	3
اولتور-	öltür-	V. kill	8
اولقى	awwalqi	Adj. first; original, previous	14
اولو العزم	ulū 'l- 'azm	N. those possessing the power of decision	12
اولوغ	uluğ	Adj. great	11
اولوق	uluq	Adj. great (variant of اولوغ)	11
اولوک	ölük	N. dead body, corpse; Adj. lifeless, dead	
اوی	awlā	Adj. more important, taking precedence (Arabic)	15
اون	ün	N. sound	15
اون آتار	on atar	N. ten-shooter pistol	8
اونا-	una-	V. to agree, assent	10
اونک	on	Adj. right (direction)	15
اوی	awī	Adj. for hunting	11
اوی	öy	N. house, room	2
اوی-	oy-	V. to dig out	
اویغان-	oyğan-	V. to wake up	13
اویقو	oyqu	N. sleep	13
اویقولا-	oyqula-	V. to sleep	14
اوینا-	oyna-	V. to play; to dance	
اویو-	oyu-	V. to sleep	13
اویون	oyun	N. game	

Chaghatay	Transliteration	Definition	Chapter
ای	ay	“Oh!”	4
آی	ay	N. month, moon (Turkic)	7
آی-	ay-	V. to say, tell	10
ای کول	Ay Köl	place name, “Moon Lake”	15
ای-/ایر-	e-/er-	V. to be	7
ایاغ	ayağ	see ایاق <i>ayaq</i> “foot”	16
ایاق	ayaq	N. foot; bottom	11
ایال	ayal	N. wife	6
ایبار-	ibar-	V. to send	10
ایت	it	N. dog	3
ایت-	et-	V. to do	8
ایت-	eyt-	V. to say, profess	7
ایتور-	ettür-	V. to cause to make; to have something made	16
ایچ	ič	N. inside, interior	11
ایچ-	ič-	V. to drink	3
ایچره	ičrā	Postposition. inside	
ایچی	iči	N. inside	8
ایر	är/er	N. husband	6
ایر (کشی)	er (kiši)	N. man, husband	2
ایرا-	ayra-	V. to separate	
ایران	Īrān	PN. Iran	12
ایرته		see ارته <i>ertä</i>	
ایرسه	ersä	Conj. thereupon	15
ایرکک	erkäk	Adj. male (person or animal)	2
ایری	ayrī	Adj. of the loins (ایر < <i>ayr</i> “loins, penis”)	14
آیری-	ayri	V. to separate	12
ایستا-	istä-	V. seek	5

Chaghatay	Transliteration	Definition	Chapter
ایسیق	issiq	Adj. hot	1
ایش	iš	N. work, deed, task	6
ایشاک	išäk	N. donkey	3
ایشان-	išan-	V. to believe	
ایشلات-	išlät-	V. use	6
ایشیت-		see ایشیت- <i>išit-</i>	
ایشیک	išik	N. door	5
آیق	ayiq	N. bear	
ایکولان	ikkäwlän	N. “the two of (them/us/you)”	14
ایکی	ikki	Num. 2	4
ایگیز	egiz	Adj. tall, high	5
ایگین	igin	N. trousers	14
ایگه	igä	N. master, owner	5
ایل	el	N. nation, people	11
ایلان-	aylan-	V. to turn into	
ایلچی	ilči	N. emissary	12
ایلغا-	ilğa-	V. to select, sort, pick out	
ایلگاری	ilgäri	Adv. before, formerly; Postposition./Adj. in front	
ایلی	Ili	PN. place name, Ili, the region and valley in northern Xinjiang	
ایله	Ilä	see ایلی <i>Ili</i>	
ایماس	emäs	V. “is/are not”	1
ایمان	īmān	N. (the) faith	14
ایمدی	āmdi/emdi	Adv. at last, finally, now	10
ایملداش	imildaš	N. milk brother	
اینک	inäk	N. cow	2
اینی	ini	N. younger brother	
ایوان	aywān	N. portico, porch, verandah	11

ب b

Chaghatay	Transliteration	Definition	Chapter
باب	bāb	N. chapter	12
بابا	baba	N. grandfather, old man	
بابیدا	bābida	Postposition. concerning, literally “in the chapter of”	13
باتور	batur	N. hero, brave	
باج	bāj	N. tax	15
باخشی	baḥṣi	N. shaman	
بادام	badam	N. almond	
بادیه	bādiya	N. wilderness	14
بار	bar	V. “there is”	2
بار-	bar-	V. go	5
بارچه	barčā	Adj. all	12
بارماق	barmaq	N. finger	
باری	bari	N. all, the whole thing	15
بارینکلار	barıñlar	V. “Go!” (imperative)	6
بازار	bāzār	N. marketplace, bazaar	
بازاری	bāzārī	Adj. of the bazaar	11
باس-	bas-	V. to cover, to press	15
باش	baš	N. head; Adj. chief	6
باشقه	bašqa	Adj. other	
باشلا-	bašla-	V. to lead, to guide	13
باشلات-	bašlat-	V. to cause to guide	13
باشلیق	bašliq	Postposition. under the leadership of	9
باطل	bāṭil	Adj. false, wrong	
باعث	bā‘is	N. reason	15
باغ	bāğ	N. garden	4
باغلا-	bağla-	V. tie up	9
باق-	baq-	V. to look; to take care of	

Chaghatay	Transliteration	Definition	Chapter
باقش	baqiš	N. tent gear	15
باقی	Bāqī	PN. man's name; N. remainder; Adj. eternal	6, 8
بالدور	baldur	Adv./Adj. early	
بالیق	balıq/beliq	N. fish	4
بانک	bāṅ	N. call, cry	15
بانک نماز	bāṅ-i namāz	N. call to prayer	15
باوجود کیم	bā-wujūd kim	Conj. although, despite the fact that	11
بای	bay	N. wealthy person	3
بایتال	baytal	N. mare	
بت	but	N. idol (< Buddha)	
بت پرست	put-parast	N. idol worshipper	
بت خانه	but-ḥāna	N. idol-temple	
بجین	Bājin	PN. place name, Beijing; China proper	
بخارا	Buḥārā	PN. the city of Bukhara in modern-day Uzbekistan	14
بخت	baḥt	N. fortune, prosperity	
بد	bad	Adj. bad (Persian)	15
بد افعال	bad-af'āl	Adj. bad in actions (افعال is the Arabic plural of فعل <i>fi'l</i> "action")	14
بد کردار	bad-kirdār	N. an evildoer (bad in deed)	14
بدل	badal	N. price; a thing exchanged for another	7
بدل اجاره	badal-i ijāra	N. rent (money paid)	7
بدن	badan	N. body	
بر	bir	Num. 1	2
بر-	bār-/ber-	V. to give	3
بر بر	bir bir	each other	15
بر حق	bar-ḥaqq	Adv. in truth	
بر نچه	bir nāččā	some	8
برابر	bārabār	Adj. equal	

Chaghatay	Transliteration	Definition	Chapter
برادر	barādar	N. brother	
براكوه	Bara Kuh	PN. Bara Kuh mountain	11
براو	birāw	N. one, someone	
بربر	Barbar	PN. Berber	15
بربر	bir-bir	N. each other	16
بربرده	bir-birdā	Adv. together	16
بردار	bardār	suffix “-taking”	15
بركت	barakat	N. blessing	
بزار	bazār	N. market	3
بزرگوار	buzurgwār	Adj. great; N. the great one (often spelt in one of a number of variations, i.e. بزرگووار <i>buzrukwār</i>)	15
بساط	besāt	N. carpet	
بسیار	besyār	Adv. Very	11
بش آتار	bāš atar	N. five-shooter pistol	8
بضاعت	baṣā‘at	N. worth	12
بضروره	biṣṣarūra	Adv. out of necessity	13
بعضی	ba‘zī	Adj. some	12
بغداى	buğday	N. wheat	
بغره	Bağara	PN. place name	7
بكاول	bakāwul	N. cook	
بل	bāl	N. midsection	
بلا	bala	N. child	2
بلا	balā	N. disaster	10
بلا بارقه	bala-barqa	N. children	9
بلباغ	bālbağ	N. belt, girdle	
بلبل	bulbul	N. nightingale	
بلکه	balke	Adv. perhaps, even	16
بلند	buland	Adj. tall	14

Chaghatay	Transliteration	Definition	Chapter
بنظر تحمّل	ba-naẓar-i taḥammul	“with patient observation” (ba- “with”; naẓar “observation, sight; eye”; taḥammul “patience”: “with the eye of patience”)	14
بنفشه	binafša	N. violet	11
بهادر	bahadur	N. hero	12
بهار	bahār	N. spring	11
بهشت	bihišt	PN. Paradise	10
بهشت	behišt	PN. Paradise	
بو	bu	Art. this	2
بورون	burun	Adv. before (in time); N. nose	11
بورونگی	burunġi	see <i>بورونقی burunqi</i>	12
بورونقی	burunqi	Adj. previous, former	12
بوره	börä	N. wolf	
بوز	boz	Adj. grey	
بوز-	buz-	V. to break	
بوزوق	buzuq	Adj. broken, spoiled, corrupted	
بوستان	būstān	N. oasis	
بوش	boš	Adj. empty	
بوشوک	bōšük	N. cradle	
بوغاز	boġaz	N. fodder, corn	3
بوقا	buqa	N. bull	2
بوگون	bügün	Adv. today	
بول-	bol-	V. to become, be	6
بولا-	bula-	V. to plunder, to rob	
بولاق	bulaq	N. spring, well	
بولاق بیشی	Bulaq Beši	PN. place name, “the head of the spring”	9
بولدور-	boldur-	V. to cause to be (from <i>بول bol-</i> “to be”)	12
بولغاسون	Bolġasun	place name, Balasaghun, in modern-day Kyrgyzstan (normally <i>بالاساغون Balasaġun</i>)	15

Chaghatay	Transliteration	Definition	Chapter
بولک	böläk	Adj. other	
بویون	boyun	N. neck	
بویونچه	boyunčä	Postposition. while	9
بی بی	bibi	N. “Mrs.,” “Madame”	6
بیابان	bayābān	N. wasteland	14
بیابان	bayābān	N. wilderness	13
بیان	bayān	N. narrative, explanation	9
بیت	bayt	N. verse	
بیت-	bit-	V. write	11
بیچاره	bēčāra	Adj. poor, helpless, wretched	
بیحد	bē-ḥadd	Adj./Adv. without limit, innumerable	11
بیزگاک	bezgāk	N. a disease, possibly an inflammation, possibly malaria	11
بیشیک	bešik	see بوشوک <i>böšük</i>	
بیکباره	ba-yakbāra	Adv. together	16
بیگ	beg	N. lord	
بیگانه	bēgāna	N. foreigner	14
بیل-	bil-	V. to know	
بیلا	bilä	Postposition. same as بیره, بیلان, etc.: “with,” “by means of”; here, “through”	11
بیلان/بیره	bilān/birlä	Postposition. with; Conj. and	7, 15
بیور-	buyur-	V. to order	8

پ p

Chaghatay	Transliteration	Definition	Chapter
پادشاه	pādišāh	N. king, ruler, emperor	3
پارچه	parčä	N. piece, part	
پاره	pāra	(measure word); N. piece	11
پاره پاره	pāra pāra	Adj. broken into pieces	16

Chaghatay	Transliteration	Definition	Chapter
پالو	palaw	N. pilaf	
پالیز	pālīz	N. orchard, melon patch	11
پای تخت	pāy-taht	N. capital city	11
پایناف	Paynaḥ	PN. place name, Paynap	8
پت-	pūt-	see بیت- <i>bit-</i>	
پچاق	pičaq	N. knife	
پخته	puḥta	Adj. firm; Adv. firmly	
پرچین	parčīn (here برجن)	N. a spike affixed to the top of a low wall, as on the four corners of a rectangular brazier	10
پر درد	pur-dard	Adj. painful (< <i>pur</i> پر “full of” + <i>dard</i> درد “pain”)	15
پرده	parda	N. curtain	
پرسایه	pur-sāya	Adj. shady (< <i>pur</i> پر “full of” + <i>sāya</i> سایه “shade”)	11
پرست	parast	Adj. worshipping (used as a suffix, e.g., <i>butparast</i> بت پرست “idol-worshipper”)	13
پروا	parwā	N. attentiveness; care	12
پس	pās	Conj. consequently; then	
پست	pāst	Adj. low	15
پشین	pešin	N. noon	
پُل	pul	N. money	1
پلات	polat	N. steel	
پلوک	paluk	N. a smith’s hammer	10
پناه	panāh	N. shelter, refuge, protection	
پنجشنبه	panjšanba	Thursday	
پهلوان	pahliwān	N. hero	
پوت	put	N. foot, leg	
پوت-	pūt-	V. to finish	
پوطی	poṭāy	N. a unit of distance	

Chaghatay	Transliteration	Definition	Chapter
پونک	puŋ	N. a small unit of weight	
پیاز	piyaz	N. onion	
پیدا بول-	paydā bol-	VP. to appear, to come into being	12
پیغمبر	payğambar	N. prophet	3

ت t

Chaghatay	Transliteration	Definition	Chapter
تا سر	tā sar-i	“up to; all the way to” (Persian)	15
تاب-	tap-	V. to find	11
تابع	tābi‘	Adj. belonging to, included	7
تاپشور-	tapšur-	V. to hand over	7
تاتلیق	tatliq	Adj. tasty	1
تاحقیق	taḥqīq	N. investigation	
تار	tar	Adj. narrow	3
تارت-	tart-	V. (of a tree) to be rooted in the ground; to pull; to suffer	14
تاز	taz	N. bald	6
تازغون	Tazğun	PN. place name, Tazghun	8
تاش	taš	N. stone; a unit of distance	5
تاش دابان	Taš Daban	PN. place name	9
تاشقاری	tašqari	Adj. external, outside	11
تاشلا-	tašla-	V. to throw	9
تاغ	tağ	N. mountain	5
تالاش-	talaš-	V. to compete (over)	9
تام	tam	N. wall	5
تانک ات-	taŋ āt-	VP. dawn breaks	14
تانکلا	taŋla	N. dawn (تانکلاسی <i>taŋlasi</i> “the morning after”)	16
تایغان	tayğan	N. hunting dog	15

Chaghatay	Transliteration	Definition	Chapter
تبرا-	täbrä-	V. to quake	
تخت	taḥt	N. throne	15
تخمیناً	taḥmīnan	Adv. about, something like, more or less, approximately	
تخوم	toḥum	N. egg	
تردد	taraddud	N. hesitation	13
ترک	tark	N. abandonment	15
ترکستان	Turkistān	Turkistan, the “land of the Turks”	8
ترکستان	Turkistān	PN. the town of Turkistan in present-day Kazakhstan	11
ترکی	Turkī	PN. the Turkic language	11
ترناو	tiṛnāw	N. irrigation canal	11
ترور	turur	variant of دور <i>dur</i> “is, are”	10
تری-	teri-	V. to plant, to cultivate	
تریک	tirik	Adj. upright, alive	15
تز	tiz	N. knee	16
تسبیح	tasbīḥ	N. praise of God; a form of <i>ẓikr</i> in praise of God; any of a number of formulae one would recite in praise of God	14
تشریف	tašrīf	N. conferring of an honor	8
تعریف	ta‘rīf	N. praise	12
تعقیب	ta‘qīb	N. pursuit	8
تعین	ta‘īn	Adj. appointed	
تغار	tağar	N. sack, bag	9
تفاسیر	tafāsīr	N. commentaries (on the Qur’ān; Arabic plural of تفسیر <i>tafsīr</i>)	13
تقدیر	taqdīr	N. fate	13
تقرار	taqrār	N. repetition	
تقی	taqī	Conj. and, also, too; Adj. another; Adv. again (see داغی)	12
تکلیف	taklīf	N. invitation	12

Chaghatay	Transliteration	Definition	Chapter
تکيه گاه	takyagāh	N. place of refuge	14
تگ	täg	N. bottom	
تگ-	täg-	V. to belong, to touch	6
تگگان	täggän	Adj. married (of a woman)	6
تگورمن	tögürmān	N. mill	
تماشا	tamāšā	N. show, spectacle, amusement	
تمام	tamām	Adj. complete	11
تماماً	tamāman	Adv. completely	7
تمثيل	tamsīl	N. example, simile	
تمليخا	tamlīḥā	PN. name, Tamlikha	13
تمور	tömür	N. iron; PN. a man's name, Tömür	10
تمورچی	tömürči	N. blacksmith	10
تمورچیلیک	tömürčilik	N. smithing	10
تن	tān	N. body; trunk of a tree	
تنچ	tinč	Adj. quiet, restful	
تنک	tāṇ	Adj. equal	
تنکری	Tāṇri	PN. God	12
تنکه	tāṅgā	N. a unit of money	
تنور	tonur	N. oven	
تواریخ	tawārīḥ	N. histories (Arabic plural of تاریخ <i>tārīḥ</i>)	13
توپ	top	N. cannon	
توپ	tüp	N. root, bottom	16
توت-	tut-	V. to seize; to hold	8
توتون	tütün	N. household (as a unit of measurement)	9
توجه	tawajjuh	Adj. setting out for, heading; N. taking care	15
توختا-	toḥta-	V. to stop; PN. a man's name, Tokhta	2, 9
توخته آخون	Toḥta Āḥūn	PN. man's name, Tokhta Akhund	9
تور-	tur-	V. stand, wait	5

Chaghatay	Transliteration	Definition	Chapter
تور	tür	N. type	16
تورا، توره، تورام	törä; töräm	title, here indicating Tughluq Temür Khan	15
توران	Türān	PN. Turan, the land to the east of Iran	12
تورک	Türk	PN. Turk	11
تورلوک	türlük	Adj. belonging to a type	16
تورور	turur	variant of دور <i>dur</i> “is, are”	12
توز	tuz	N. salt	1
توز	tüz	Adj. straight	
توش	tüş	N. dream, vision; N. midday	
توش-	tüş-	V. to be situated; to dismount; to fall, to descend	11
توشوک	töšük	N. hole	
توطی	tuṭı	N. pony	3
توغ-	tuğ-	V. to bear, give birth to	12
توغرا	toğra	Adj. right, correct; Adv. straightaway, forward	
توغلوق تمور خان	Tuğluq Temür Ḥan	PN. Tughluq Temür Khan (1329/30–1363, khan of the Chaghatay Khanate)	15
توققوز ترا	Toqquz Tara	PN. place name	9
توقیف	tawqīf	N. arrest, detention	8
توگات-	tügät-	V. to finish something	11
توگه	tögä	N. camel	
توگه-	tügä-	V. to come to an end; to be “finished”; to die	9
تول-	tol-	V. to be full	
تولا	tola	Adj. many; Adv. very	5
تولکی	tülki	N. fox	
توماق	tumaq	N. fur cap	
تومشوغ	tumšuğ	N. spur, subpeak; bill, muzzle, snout	11
تون	tün	N. night	14

Chaghatay	Transliteration	Definition	Chapter
تونگان	Tungan	PN. Dungan, Hui, Sino-Muslim, Chinese-speaking Muslim	8
تونو-	tonu-	V. to know (a person); to recognize	
تونهگون	tünägün	N./Adv. yesterday	
توی	toy	N. wedding	
تی-	te-	same as دی- <i>de</i> - “to say”	12
تیره	terä	N. skin, leather	10
تیش	tiš	N. tooth	
تیش-	tiš-	V. bite; dig through	8
تیشی	tiši	Adj. female (animal)	2
تیل	til	N. language; tongue	11
تیلا-	tilä-	V. to ask for	14
تیوه	tiwä	N. camel	

§ ث

Chaghatay	Transliteration	Definition	Chapter
ثابت	Šābit	PN. man's name, Sabit	7
ثلمت	šulmat	N. crack, hole	8
ثمن	šaman	N. price	7
ثناء	šanā'	N. praise	14

ج j

Chaghatay	Transliteration	Definition	Chapter
جابدوق	jabduq	N. equipment	
جان	jān	N. life; figuratively, a person	9
جانب	jānib	N. side, direction	11
جانگال	jāngāl	N. wilderness	16
جانور	jānwar	N. animal	2
جای	jāy	N. place	

Chaghatay	Transliteration	Definition	Chapter
جای نماز	jāynameāz	N. prayer rug	14
جَبَّار	jabbār	Adj. mighty, powerful; tyrannical	13
جبرائیل	Jibrā'īl	PN. the archangel Jibrā'īl/Gabriel	10
جزا	jazā	N. punishment, sentence	
جفا	jafā	N. oppression	
جفت	juft	N. couple, pair	16
جکار	jigār	N. liver	
جلال الدین	Jalāl ud-Dīn	PN. Jalal ud-Din	15
جلالیت (جلالت)	jalāliyat (jalālat)	N. magnificence	15
جمادی الاخیر	jumādā al-āḥīr	PN. Islamic month Jumada al-Akhir	8
جمادی الولی	jumādā al-ūlā	PN. Islamic month of Jumada al-Ula	
جماعت	jamā'at	N. group	12
جمال الدین	Jamāl ud-Dīn	PN. Jamal ud-Din	14
جمع	jam'	Adj. in total, together, gathered	
جمعه	jum'a	PN. Friday	
جن	jinn	N. djinn, genie	12
جناب	janāb	N. excellency, lordship	
جنت	jannat	PN. Heaven, Paradise	10
جنس	jins	N. genus, class, category, race, stock, kind, sort; Adj. of good stock, genuine	
جنگ	jaŋ	N. war, fight	
جنوب	janūb	N. south	11
جهت	jihat	N. direction	11
جهنم	Jahannam	PN. Hell	13
جواب	jawāb	N. reply, answer	15
جوزا	Jawzā	PN. the constellation of Gemini	11
جوى	jōy	N. canal	11
چینک	jiŋ	N. a unit of weight	

چ č

Chaghatay	Transliteration	Definition	Chapter
چارک	čarak	N. a unit of weight, one-eighth of a <i>ǧalbir</i> , or a unit of area indicating the amount of land necessary to grow that amount of wheat	7
چاف-	čap-	V. to speed	9
چافان باشین	Čaḡan Bašin	PN. place name, Chapān Bashin	9
چاق	čaq	N. time (also چاغ <i>čağ</i>)	12
چاکسه	čaksa	N. a unit of weight	
چای	čay	N. tea	1
چپان	čapan	N. coat	
چت	čät	Adj. outlying, distant	8
چراغ	čirāğ	N. lamp	
چرلا-	čarla-	V. to invite; reconnoiter, inspect	14
چریک	čerik	N. soldier	
چق-	čiq-	V. enter, climb	5
چند	čand	N. time, occasion	12
چنگز خان	Čiŋgiz Ḥan	PN. Chinggis Khan	12
چنگزی	Čiŋgizī	Adj. descended from Chinggis Khan	12
چهارشنبه	čahāršanba	PN. Wednesday	
چهار یاری	čahār yārī	“people of the Four Caliphs,” meaning Sunnis	14
چهره	čihra	N. face	15
چوقور	čoqur	Adj. deep	5
چول	čöl	N. desert	5
چول	čül	N. loins, penis	14
چون	čün	Conj. like	15
چونک	čonq	Adj. large	2
چونک انا	čonq ana	N. grandmother	
چونک دادا	čonq dada	N. grandfather	6

Chaghatay	Transliteration	Definition	Chapter
چونكه	čünke	Conj. because	10
چيزه	čizä	N. a unit of length, “foot”	
چيقار-	čiqar-	V. to cause to exit; to let out	16

ح ḥ

Chaghatay	Transliteration	Definition	Chapter
حاجت	ḥājat	N. need	
حاجت مند	ḥājatmand	Adj. in need	15
حاجی	ḥājjī	N. pilgrim; one who has been on the Ḥajj	
حاصل	ḥāṣil	N. result, yield	15
حاضر	ḥāzir	Adj. present	12
حافظ الدين	Ḥāfiẓ ud-Dīn	PN. Hafiz ud-Din	14
حافظ کبير	Ḥāfiẓ Kabīr	PN. Hafiz Kabir	14
حاکم	ḥākim	N. governor	
حال	ḥāl	N. state (of being); situation	8, 16
حالا	ḥālā	Adv. still	11
حايدا-	ḥäydä-	V. to drive away	
حجره	ḥujra	N. chamber; pavilion; cell (in a school, inn, madrasa, etc.)	11
حد	ḥadd	N. boundary (singular of Ar. ḥudūd)	7
حد جنوبی	ḥadd-i janūbī	N. southern boundary	7
حد سان	ḥadd-i sāl	N. limit to the number	15
حد شرقی	ḥadd-i šarqī	N. eastern boundary	7
حد شمالی	ḥadd-i šimālī	N. northern boundary	7
حد غربی	ḥadd-i ġarbī	N. western boundary	7
حدود اربعه	ḥudūd-i arba‘a	N. the “four limits” (the boundaries of a parcel of land)	7
حدیث	ḥadīṣ	N. sayings; traditions concerning the words and behaviors of the Prophet Muḥammad	
حرام	ḥarām	Adj. unlawful, unclean	

Chaghatay	Transliteration	Definition	Chapter
حرمت	hūrmāt	N. respect	
حساب	ḥisāb	N. count; account	12
حسن	ḥusn	N. beauty	11
حصه	ḥaṣṣa	N. part, section	14
حضار المجلس	ḥuẓār al-majlis	N. those present at the meeting (as witnesses)	7
حضرت	ḥaẓrat	Adj. “the great”; before names, has an <i>ezafe</i> : <i>ḥaẓrat-i</i>	8, 10
حضور عالی	ḥuẓūr-i ‘ālī	N. one’s esteemed presence	8
حق	ḥaqq	N. truth	
حق تعالی	ḥaqq ta‘allā	God the highest	14
حقیقت	ḥaqīqat	N. truth	
حکایت	ḥikāyat	N. story	
حکیم	ḥakīm	N. wise man	12
حلال	ḥalāl	Adj. lawful, permitted	
حمد	ḥamd	N. praise	14
حوا	ḥawā	PN. woman’s name, Ḥawa (biblical Eve)	
حويله	ḥoyla	N. courtyard	7
حيّ علی الصلاح	ḥayya ‘alā ‘ṣ-ṣalāḥ	“Rush to prayer!” (Arabic)	15
حيات	ḥayāt	N. life	8
حیران	ḥayrān	Adj. surprised; N. surprise, amazement	13
حيله	ḥiyla	N. trick, plan, plot, scheme	16
حيوان	ḥaywān	N. animal	

خ ḫ

Chaghatay	Transliteration	Definition	Chapter
خاتمت	ḫātimāt	N. end; the “seal”	12
خاتون	ḫatun	N. wife; woman	
خاص	ḫāṣ	Adj. special; noble	

Chaghatay	Transliteration	Definition	Chapter
خاطر	ḡaṭir	N. memory; thought, mind	
خالق	ḡāliq	N. the Creator (God)	
خان	ḡan	N. khan; “Miss”	6
خانقہ	ḡānqah	N. Sufi lodge	15
خانه	ḡāna	N. house, room	
خبر	ḡabar	N. news, knowledge	9
خبر بر-	ḡabar bār-	VP. to give news, inform, tell	15
خبردار	ḡabardār	Adj. informed	
ختن	ḡotan	PN. place name, Khotan	5
خجند	ḡojand	PN. place name, Khujand, a city in today's Tajikistan	11
خچرچی	ḡačarči	N. muleteer; PN. place name, the town of ḡačarči	8
خدا	ḡudā	PN. God	4
خداپرست	ḡudāparast	N. worshipper of God	13
خدمت	ḡiżmat	N. service, employment	15
خراجت	ḡarājat	N. expenditure; tax	15
خروس	ḡorus	N. rooster	2
خزینہ	ḡazīna	N. treasury	
خصوصاً	ḡuṣūsan	Adv. especially	12
خط	ḡaṭ	N. letter, missive	5
خطای	ḡiṭāy	PN. China, a Chinese person	5
خفه	ḡafa	Adj. angry	
خلایق	ḡalāyiq	N. people (Arabic plural of خلیقه ḡalīqa “person”)	13
خلفہ	ḡalfa	N. teacher of the Qur’ān in a religious school	
خلق	ḡalq	N. people	12
خُما	ḡumā	PN. woman's name	6
خندق	ḡandaq	N. trench	11
خواب آلودہ	ḡʾāb-ālūda	Adj. sleepy	15

Chaghatay	Transliteration	Definition	Chapter
خواجه	ḥwāja	N. khwaja or khoja, a Sufi master	4
خوارزم	Ḥwārizm	PN. place name, Khwarezm, south of the Aral Sea	12
خوارزمی	Ḥwārizmī	Adj. from Khwarezm, in this case descended from its rulers	12
خواه	ḥwāh	N. desire	
خواه ... خواه ...	ḥwāh . . . ḥwāh . . .	Conj. whether . . . or. . .	
خواهلا-	ḥwāhla-	V. desire	5
خوب	ḥūb	Adj. good; Adv. well	11
خوجه	ḥoja	N. master (common form of <i>ḥwāja</i> (خواجه))	9
خوراز	ḥoraz	N. rooster	2
خوراک	ḥarāk	N. food, sustenance	16
خوش	ḥoṣ	Adj. pleasant; Adv. well	15
خون	ḥun	N. blood	
خیره	ḥayra	Adj. beneficent	14
خیلی	ḥaylī	Adv. quite; still	11

د d

Chaghatay	Transliteration	Definition	Chapter
دارو	dārū	N. medicine	1
داستان	dāstān	N. tale, anecdote	
داغی	daği	Adv. also, more	11
دامنه	dāmana	N. foot of a mountain	11
دانشمند	dānišmand	Adj. wise	12
دانه	dāna	(Measure Word)	8
داوان	dawan	N. mountain pass	
داود	Dāwud	PN. the Prophet Dawud, the biblical David	10
دایم الافوات	dāyim al-awqāt	“all of the time”	10

Chaghatay	Transliteration	Definition	Chapter
دایه	dayä	N. term of respect for Chinese officials	
دخل	daḥl	N. interference	
درحال	dar ḥāl	Adv. immediately	10
درخت	daraḥt	N. tree	5
درد	dard	N. pain, suffering, grievance	
درگاه حق	dargāh-i ḥaqq	“the presence of God”	10
درهم	dirham	N. coin	13
دروازه	darwāza	N. gate	3
درود	durūd	N. praise; prayer	12
دریا	daryā	N. river; sea (Persian)	5
دشمن	dušman	N. enemy	12
دعا	du‘ā	N. prayer	
دعای بد	du‘ā-ye bad	NP. “a bad prayer,” malediction, curse	15
دعوت	da‘wat	N. proselytization, calling	10
دعوی	da‘wā	N. claim	13
دقیانوس	Daqyānūs	PN. the Roman emperor Decius (r. 249–251)	13
دل	dil	N. heart	15
دم	dam	N. bellows; breath; moment	10, 12
دم باس-	dam bas-	VP. to blow	10
دنیا	dunyā	N. world; wealth	4
دنیا لیق	dunyāliq	N. possessions	14
دهقان	dehqān	N. farmer	
دوبه	dōbā	N. mound, hillock	
دور	dur	V. “is/are”	1
دوزخ	dawzaḥ	PN. Hell	
دوست	dost	N. friend	2
دوشنبه	došanba	PN. Monday	
دوکان	dūkān	N. shop, store	

Chaghatay	Transliteration	Definition	Chapter
دولت	dawlat	N. wealth; government; fortune	
دی	dā-/de-	V. to say	6
دیرام	diram	see درهم <i>dirham</i> “coin”	13
دیل	dil	see دل <i>dil</i> “heart”	15
دین	dīn	N. religion	13
دیوانه	dīwāna	N. beggar; mendicant; Sufi	

ذ *ḏ*

Chaghatay	Transliteration	Definition	Chapter
ذکر	ḏikr	N. remembrance; Sufi recitation of the name of God; any of a number of formulae one would recite as a remembrance of God	14
ذو القعدة	ḏū ‘l-qa‘da	PN. Islamic month of Dhu ‘l-Qa‘da	
ذو الحجة	ḏū ‘l-hijja	PN. Islamic month of Dhu ‘l-Hijja	

ر *r*

Chaghatay	Transliteration	Definition	Chapter
راحت	rāhat	N. rest, repose, comfort	
راست	rāst	Adj. true, correct	11
راستلیق	rāstliq	N. truth	7
راضی	rāzī	Adj. satisfied, content	
راه	rāh	N. road	11
راهنمای موافق	rāhnumāy-i muwāfiq	“the commensurate guide,” a description of Imām Ja‘far al-Šādiq.	10
ربّ العزّت	rabbu ‘l-‘izzat	“Lord of Glory” (a name for God)	10
رباعی	rubā‘ī	N. quatrain	16
رباعیات	rubā‘iyāt	N. plural of رباعی <i>rubā‘ī</i> , quatrain	12
ربیع الاول	rabī‘ al-awwal	PN. Islamic month of Rabi al-awwal	
ربیع الثانی	rabī‘ al-šānī	PN. Islamic month of Rabi al-thani	

Chaghatay	Transliteration	Definition	Chapter
رجب	rajab	PN. Islamic month of Rajab	
رحمت	rahmat	N. compassion; mercy; “thank you”	10, 15
رخصت	ruḥṣat	N. permission	15
رسالت	risālat	N. message	12
رسول	rasūl	N. messenger; the Messenger, Muḥammad	12, 15
رسیده	rasīda	Postposition. “in the manner of”	14
رشید	Rašīd	PN. man’s name, Rashid	15
رضی الله عنه	raẓī allāhu ‘anhu	“(May God be pleased with him!)”	10
رفیق	rafīq	N. friend, comrade	13
رقیم	Raqīm	PN. place name, Raqim	13
رکابدار	rikābdār	N. stirrup-holder	15
رمضان	Ramzān	PN. the Islamic month Ramadan	11
رنک	rāṇ	N. color	1
رهگذر	rah-guẓar	N. wayfarer, traveler upon the road	11
روایت	riwāyat	N. story	10
روبرو	rū-ba-rū	Adj. face-to-face	15
روح	rūḥ	N. spirit	13
رود	rōd	N. river	11
روزی	Rozi	PN. man’s name	6
روزه توت-	roza tut-	VP. to fast	14
روسیه	Rūsiya	PN. Russia	3
روشن	rawšan	Adj. bright, clearly visible; evident	
روم	Rūm	N. the old Byzantine region, generally indicating Istanbul and Anatolia or the Ottoman Empire	
روی عالم	rūy-i ‘ālam	about the world	15
رئیش جمهور	raīs-i jumhūr	N. president of a republic	8
ریزان	rīzān	Adj. pouring	15

ز z

Chaghatay	Transliteration	Definition	Chapter
زَرِّین	zarrīn	Adj. golden → کرسی زَرِّین <i>kursī-ye zarrīn</i> “golden throne”	15
زکات	zakāt	N. alms	
زکر	zīkr	see ذکر <i>zīkr</i>	14
زمان	zamān	N. time, age	
زندان	zindan	N. jail	9
زیاده	ziyāda	more than (دین زیاده <i>-dīn ziyāda</i> “more than x”)	8
زینهار	zīnhār	N. warning	15
زیور	zīwar	“adorned with gems”	14

س s

Chaghatay	Transliteration	Definition	Chapter
سات-	sat-	V. to sell	7
ساچ	sač	N. hair	6
ساده	sāda	Adj. simple	14
ساری	sāri	Postposition. in the direction of	11
ساریغ	sariġ	Adj. yellow	
ساعت	sā‘at	N. hour	10
ساقلا-	saqla-	V. to save, to keep, to preserve; to wait	16
سال-	sal-	V. to place, to put	15
سامساق	samsaq	N. garlic; PN. a man’s name, Samsaq	
سان	sān	N. number, count	15
ساوق	sawuq	Adj. cold	1
سبب	sabab	N. reason	12
سپاهی	sipāhī	N. soldier, cavalryman	12
سپاهی گرلیک	sipāhīgarlik	N. the military profession (from سپاهی <i>sipāhī</i> “soldier”)	12

Chaghatay	Transliteration	Definition	Chapter
سجڊات	sajdāt	N. prostrations	13
سحر	saḥar	N. early morning, dawn	8
سر	sar	N. a silver coin equal to 16 tanggas (another kind of coin); a unit of weight	7
سرانجام	sarānjām	N. order	15
سرای	sarāy	N. serai, inn	8
سرایبان	sarāy-bān	N. innkeeper	
سرت	särt	Adj. ugly	
سرحدی	sarḥadd	N. border	11
سرحساب	sarḥisāb	N. accounting	14
سرو ازاد	sarw-i azād	N. elm tree	14
سرو سهی	sarw-i sahī	N. an erect cypress tree	14
سرو شریان	sarw-i šaryān	N. beech tree (here rendered سربه شریا)	14
سرو عرعر	sarw-i ‘ar‘ar	N. Chinese sumac tree	14
سرواز	sarwāz	N. soldier	15
سزا	sazā	N. a merited reward or punishment	
سعی	sa‘ī	N. effort	10
سعید	Sa‘īd	PN. man’s name, Sa‘id	
سفر	safar	N. journey, travel	
سفیل	safīl	N. city wall	5
سقال	saqal	N. beard	
سکز	sākkiz	Num. 8	
سکز تاش	Sākkiz Taš	PN. place name, Sakkiz Tash “Eight Stones”	8
سکسان	sāksān	Num. 80	
سلام	salām	Interj. “Hi!”; N. safety, peace	
سلطان	sulṭān	N. sultan	14
سلطان محمود خان	Sulṭān Maḥmūd Ḥan	PN. Sultan Maḥmud Khan	11
سلطنت	salṭanat	N. kingship	12

Chaghatay	Transliteration	Definition	Chapter
سَلَّه	sällä	N. turban	
سمان	saman	N. wheat straw	6
سمرقند	Samarqand	PN. Samarqand, a city in today's Uzbekistan	11
سن	sän	Pro. informal singular you	
سَنَّت	sunnat	N. "tradition"; a category of Muslim jurisprudence	15
سنگ ریزه	sanj-reza	N. gravel (→ سنگ ریزه لیک "gravelly")	11
سَنکِل	siñil	N. younger sister	
سنی	sunnī	PN./Adj. Sunni	
سو	su	N. water	3
سوال	su'āl	N. question	
سوت	süt	N. milk	1
سودا	sawdā	N. trade, commerce	
سوداگر	sawdāgar	N. merchant	
سور-	sor-	V. to ask	14
سورا-	sora-	V. to manage, govern	9
سوز	söz	N. word	3
سوزلا-	sözlä-	V. to speak	14
سوزلاش-	sözläš-	V. to discuss (together)	12
سوزینی قیل-	sözini qıl-	VP. to talk about someone	10
سوغاق	soğaq	see ساق sawuq	
سوق-	soq-	V. to hit, to strike	
سوقوش	soquš	N. fighting	8
سوقوش-	soquš-	V. to fight physically (with each other)	
سول	sol	Adj. left (direction)	15
سولا-	sula-	V. to lock, to shut or lock in	9
سونک	suñ	N. a unit of length, "inch"	
سونکاک	söñäk	N. bone	

Chaghatay	Transliteration	Definition	Chapter
سونکرا	soŋra	see سونکره <i>soŋra</i>	13
سونکره	soŋra	Adv. later; Adj. after, beyond; Conj. later	11
سوی-	soy-	V. to slaughter	3
سوی-	söy-	V. to kiss	
سیحون دریاسی	Sayhün daryāsi	PN. the Jaxartes River	11
سیر	sayr	N. travel	15
سیز	siz	Pro. formal singular you	
سیمیز	semiz	Adj. fat	11
سین		see سن <i>sän</i>	
سیندور-	sindür-	V. to break, to snap	
سینک-	siŋ-	V. soak, seep	11
سهبرگه	se-barga	N. clover (literally “three-leaf”)	11
سهشنبه	sešanba	PN. Tuesday	8

ش Š

Chaghatay	Transliteration	Definition	Chapter
شا	šā	see شاه <i>šāh</i>	14
شاگرد	šāgird	N. student, pupil, disciple	
شام	šām	N. evening	
شاه	šāh	N. shah	14
شاه راه	šāh rāh	N. a highway (“royal road”)	11
شاهد	šāhid	N. witness	7
شاید	šāyad	Conj. Perhaps	12
شب	šab	N. night	
شجره	šajara	N. tree, pedigree, genealogy	12
شر مرد	šarr mard	“grim fellow”	15
شراب	šarāb	N. wine	14

Chaghatay	Transliteration	Definition	Chapter
شرق	šarq	N. east	11
شرقی	šarqī	Adj. eastern	8
شریعت	šarīʿat	PN. Shariah; law	
شریف	šarīf	Adj. noble, sacred	
شریک	šarīk	N. partner, companion	12
شعبان	Šaʿbān	PN. month of Šaban	8
شکر	šukr	N. gratitude	13
شکفته	šukufta	Adj. blooming (Persian, participle of شکفتن <i>šukuftan</i> “to bloom”)	15
شمال	šamal	N. wind	
شمال	šimāl	N. north	11
شنبه	šanba	N. Saturday	
شه	šah	see شاه <i>šāh</i>	
شهر	šahar	N. city (یَڭی شَهر <i>yäŋi šahar</i> “New City”)	8
شهرستان	šahristān	N. town and its inhabitants	15
شهری	šaharī	Adj. of the city	11
شو	šu	Art. this	2
شوال	Šawwāl	Islamic month of Shawwal	7
شور	šor	Adj. bitter, salty	
شوربا	šorpa	N. soup	1
شوردريا	šor-daryā	N. ocean, the “salt sea”	5
شول	šul	Art. this	2
شوم-	šüm-	V. to suck on	16
شونجه	šunčä	in this way, to this extent	14
شونده	šunda	“in that place” (شول + ده <)	8
شیخ	Šayḥ	N. shaykh; an elder, head of a religious community	

Chaghatay	Transliteration	Definition	Chapter
شيخ شهاب الدين	Šayḥ Šahāb ud-Dīn	PN. Shaykh Shahab ud-Din	14
شيدا	šaydā	Adj. mad, crazy	16
شيرين	širin	Adj. sweet	1
شیطان	Šayṭān	PN. Satan	

§ ص

Chaghatay	Transliteration	Definition	Chapter
صاحب	šāhib	N. master; companion	
صادق	šādiq	Adj. true, faithful	
صبح	šubḥ	N. early morning, dawn	14
صحبت	šuḥbat	N. conversation	13
صحرا	šahrā	N. countryside	
صحن	saḥn	N. courtyard	11
صد افرين	šadd āfirīn	“a hundred congratulations” (Persian)	15
صفا	šafā	N. pleasantness	11
صفالیق	šafāliq	Adj. pleasant	11
صفت	sifat	N. manner	15
صفر	Šafar	Islamic month of Safar	7
صندوق	šandūq	N. box	16
صوفي	šūfī	PN. Sufi	

ض z

Chaghatay	Transliteration	Definition	Chapter
ضرور	zurūr	Adj. necessary	12
ضلات	zalālat	N. error	15
ضمير	zamīr	N. conscience	

ط

Chaghatay	Transliteration	Definition	Chapter
طاعت	tā'at	N. obedience	14
طاناب	tānāb	N. a unit of distance	
طایفه	tāyifa	N. people, sect, group, tribe	
طبقه	tabaqa	N. group, stratum, type	15
طیب	tabīb	N. physician	
طرف	ṭaraf	N. side; in construction <i>X ṭarafidin</i> indicates the agent X in a passive construction	8
طرف توت-	ṭaraf tut-	VP. to take a side	12
طرفان	Ṭurpan	PN. place name, Turpan/Turfan	7
طریقه	ṭarīqa	N. way, method; PN. the Sufi path	
طعام	ṭa'ām	N. food	13
طلا	ṭillā	N. a gold coin	
طلاق	ṭalāq	N. divorce	
طوبی	tūbā	PN. name of a tree in Paradise	10
طوفان	tūfān	PN. the Flood	16
طی قیل-	ṭayy qil-	VP. traverse (quickly)	14
طیار	ṭayyār	Adj. ready	
طیبه	ṭayyaba	Adj. good (Arabic)	15

ظ

Chaghatay	Transliteration	Definition	Chapter
ظالم	zālim	Adj. tyrannical	
ظاهر	zāhir	Adj. clear, apparent	14
ظرافت	zarāfat	N. joke, prank	11
ظلم	zulm	N. oppression, tyranny	

ع

Chaghatay	Transliteration	Definition	Chapter
عابد	‘ābid	N. worshipper	13
عاج	‘Āj	PN. the antediluvian giant ‘Āj, usually called عوج ‘Ūj	16
عاجز	‘ājiz	Adj. weak, powerless, humble	
عادت	‘ādat	N. custom	
عادل	‘ādil	Adj. just, equitable	
عادی	‘ādī	PN. member of the tribe of ‘Ād عاد; Adj. giant in stature	16
عاشق	‘āšiq	Adj. in love; N. passion	16
عاشیق		see عاشق ‘āšiq	16
عاقل	‘āqil	Adj. intelligent	14
عالم	‘ālam	N. world	12
عالم	‘ālim	N. scholar	14
عالی	‘ālī	Adj. esteemed, great	8
عام	‘āmm	N. common people; Adj. common use, for the common good	7
عبادت	‘ibādat	N. worship	13
عبد الله	‘Abdullah	PN. man’s name, Abdullah	12
عبد اللطیف	‘Abd ul-Laṭīf	PN. man’s name, Abd ul-Latif	8
عجایب	‘ajāyib	Adj. strange, wondrous	14
عجب	‘ajab	Adj. remarkable, strange, wondrous, surprising	11
عدالت	‘adālat	N. equity, justice	
عدد	‘adad	N. number	13
عدل	‘adl	N. justice	
عذرائیل	‘Azrā’īl	PN. the archangel Azrael	10
عربه	‘arāba	N. a cart on two large wheels	
عراق	‘Irāq	place name, Iraq (including both “Arab Iraq” and “Persian Iraq”)	12
عرب	‘arab	PN. an Arab	

Chaghatay	Transliteration	Definition	Chapter
عرب محمد خان	‘Arab Muḥammad Ḥan	PN. ‘Arab Muhammad Khan	12
عربستان	‘Arabistān	PN. Arabia	3
عرض	‘arż	N. petition, complaint	
عزت	‘izzat	N. glory	15
عزم راه قیل-	‘azm-i rāh qil-	VP. to set out on the road for (see عزم قیل- ‘azm qil-)	15
عزم قیل-	‘azm qil-	VP. set out for	14
عزیز	‘azīz	Adj. great, precious	
عسکر	‘askar	N. soldier	8
عشرت	‘išrat	N. spending time together	16
عظیم	‘azīm	Adj. grand	13
عفونت	‘afūnat	N. putridity	11
عقل	‘aql	N. intelligence	
علاج	‘ilāj	N. remedy, cure; often means “way,” “means to achieve an end,” or “alternative”	15
علم	‘alam	N. flag, banner	
علم	‘ilm	N. knowledge, science	
علما	‘ulamā	N. scholars (Arabic plural of عالم ‘ālim)	13
علی	‘Alī	PN. man’s name	7
علیه السلام	‘alayhi ‘s-salām	“(Peace be upon him!)”	10
علیهم السلام	‘alayhimmi ‘s-salām	“(Peace be upon them!)”	10
عمارت	‘imārat	N. building, edifice	
عمر	‘umr	N. life	12
عنایت	‘ināyat	N. favor, bestowal	12
عنوق	‘Anūq	PN. ‘Anuq, an evil daughter of Ādam and Ḥawā حواء (Adam and Eve), usually called ‘Anaq عنق or ‘Anāq عناق	16
عهد	‘ahad	N. age, period of time	12
عیسی	‘Īsā	PN. ‘Isa (biblical Jesus)	13

غ ğ

Chaghatay	Transliteration	Definition	Chapter
غار	ġār	N. cave	13
غالب	ġālib	Adj. victorious	
غایب	ġāyib	Adj. disappeared	15
غرب	ġarb	N. west	11
غرق	ġarq	Adj. drowned	9
غریب	ġarīb	Adj. strange; poor, needy	13
غره	ġurra	N. (white) spot	15
غزل	ġazal	N. ghazal, a kind of poetry	12
غزلیات	ġazaliyāt	N. plural of غزل <i>ġazal</i>	12
غفلت	ġaflat	N. carelessness, inattention	8
غلاچ	ġulač	N. a unit of length	
غلبیر	ġalbir	N. unit of weight, one-eighth of a <i>patman</i> , or the amount of area that can grow that much grain	
غلبه	ġalaba	V. victory	9
غلط	ġalaṭ	N. mistake, error	12
غم	ġam	N. sorrow, grief	
غمکین	ġamkin	Adj. sorrowful	10
غنیمت	ġanīmat	N. booty, spoils	8
غولجه	Ġulja	PN. city of Ghulja	9

ف f, p

Chaghatay	Transliteration	Definition	Chapter
فارجه	parčä	N. piece, parcel (of land)	7
فارسی	Fārsī	PN. Farsi, Persian language	12
فاصل	fāṣil	Adj. dividing	7
فانی	fānī	Adj. transitory, passing	
فایداالن-	fāydalan-	V. use (دین فایداالن- <i>-dīn fāydalan-</i> "to use X")	8

Chaghatay	Transliteration	Definition	Chapter
فايده	fāyda	N. benefit, use	
فتمن	patman	N. a unit of weight, or a unit of area indicating the amount of land necessary to grow that amount of wheat	7
فراوان	farāwān	Adj. abundant	11
فرزند	farzand	N. child	15
فرشته	farišta	N. angels	10
فرصت	furṣat	N. opportunity, time	
فرض	farż	N. “obligation”; a category of Muslim jurisprudence	15
فرغانه	Farğāna	PN. Ferghana, the Ferghana Valley	11
فرق	farq	N. distinction, difference	
فرقه	fırqa	N. group	8
فرمان	farmān	N. order, command; speech (when given by a respected or kingly figure)	10
فرمانبردار	farmān-bardār	Adj. obedient	15
فروردگار	parwardigār	N. God	10
فضيلت	faẓīlat	N. excellence	11
فقرا	fuqarā	N. common people	6
فقير	faqīr	Adj. poor; N. “your humble author”	12
فكر	fikir	N. thought, opinion, idea	12
فلان	fulān	Adj. a certain; N. so-and-so	
فهلوان	pāhlawān	N. hero, champion	15
فهم	fahm	N. understanding	12
فهملا-	fahmla-	V. to understand, comprehend	12
فهو المراد	fahwu ‘l-murād	N. a desired outcome (Arabic)	15
فوق العاده	fawqu ‘l-‘ādah	Adj. extraordinary	8
فیش-	piš-	V. to ripen; to be ready; to be prepared through cooking	16
فیشور-	pišūr-	V. to cook	16

ق q

Chaghatay	Transliteration	Definition	Chapter
قابض	qābẓ	N. tax collector	13
قابض ارواح	qābẓ-i arwāḥ	PN. Angel of Death	13
القات	alqat	N. scrub, bushes	16
قات	qat	N. layer	12
قات-	qat-	V. join, connect	11
قاتیش-	qatiš-	V. to join together, to meet	16
قاتیق	qattiq	Adj. hard	1
قاچ-	qač-	V. flee	8
قاچور-	qačur-	V. to cause to flee	9
قاچیر	qačir	N. mule	
قادر	qādir	Adj. able, powerful; PN. man's name, Qadir	
قار	qar	N. snow	
قاری	qārī	N. reciter of the Qur'ān	
قاش	qaš	N. eyebrow; side, presence, place	15
قاش-	qaš-	see قاچ- qač-	9
قاضی	qāzī	N. qadi, Islamic judge	
قاضی عسکر	qāzī 'askar	N. chief judge	9
قاعده	qā'ida	N. rule, custom	
قال-	qal-	V. to stay, remain; to be left in a state	8
قالماق	Qalmaq	PN. Kalmyk Mongol	9
قالین	qalin	Adj. thick	11
قاما-	qama-	V. lock, shut	8
قان	qan	N. blood	
قانچه	qančä	Adj. how much?	
قانداغ	qandağ	Adj. what kind?, how (quality)?	
قانون	qānūn	N. law	12
قاوون	qawun	N. melon	11

Chaghatay	Transliteration	Definition	Chapter
قايت-	qayt-	V. to return	9
قايداغ	qaydağ	Adj. what kind (of thing)	14
قاير	qayär	Adv. where?, which place?	
قايسى	qaysi	Adj. which?	15
قبر	qabr	N. grave, tomb	
قبض	qabž	N. grasping, seizing	13
قبول	qabül	N. acceptance, consent	16
قتق	qetiq	N. yogurt	1
قتل	qatl	N. murder	13
قچان	qačan	When?	
قدر	qadar	Postposition. up to (-غه قدر- <i>-ğa qadar</i> "up to X")	8
قدس الله سره العزيز	qaddasa ‘llahu sirrahu ‘l-‘azīz	“(May God sanctify his beloved heart!)”	15
قدس سره العزيز	qaddasa sirrahu ‘l-‘azīz	“(May God sanctify his beloved heart!)”	15
قدم	qadam	N. step	15
قر	qir	N. a low dyke of earth separating fields	7
قرا	qara	Adj. black	1
قرا-	qara-	V. to look at	10
قرار	qarār	N. decision	
قران	Qur’ān	N. the Qur’ān	14
قرانكغو	qarañgu	Adj. dark	
قراول	qarawul	N. guard post; scout troop	
قرض	qarž	N. debt	
قرضدار	qarždār	N. debtor	
قرق	qirq	Num. 40	
قرى	qāri	Adj. old (of body)	6
قزان	qazan	N. cookpot	

Chaghatay	Transliteration	Definition	Chapter
قزل	qizil	Adj. red	1
قزىل		see قزل <i>qizil</i>	15
قسقه	qisqa	Adj. short	5
قسم	qism	N. kind, sort	
قسم	qassam	N. oath	
قصايد	qaşāyid	N. plural of قصيده <i>qaşıda</i> , a kind of poetry	12
قصبه	qaşaba	N. fortress	11
قصد	qaşad	N. intent	15
قصص	qışaş	N. stories, tales, legends	
قصه	qışsa	N. story	16
قطب	quṭb	N. a pole; the Pole Star	
قطبيت	quṭbiyyat	N. the quality of being a “pole” (قطب <i>qutb</i>), in the Sufi sense of a perfected human being	15
قطره	qaṭra	N. droplet	
قطره قطره	qaṭra qaṭra	Adv. in droplets	15
قطع	qaṭ‘	N. cutting	15
قطع قيل-	qaṭ‘ qil-	VP. to travel across	14
قطعه	qiṭ‘a	N. fragment (a kind of poetry)	16
قُل	qul	N. slave	
قلج	qilič	N. sword	
قلعه	qal‘a	N. fortress	11
قلم	qalam	N. pen; speech	11
قلندر	qalandar	N. beggar, ascetic	
قله	qulla	N. peak, summit	11
قند	qand	N. sugar	1
قنطار	qinṭār	N. a unit of weight	
قنى	qāni	Where?	

Chaghatay	Transliteration	Definition	Chapter
قوتلوق باچكير	Qutluq Bačkir	PN. man's name, Qutluq Bachkir	9
قودوق	quduq	N. (water) well	5
قورغان	qurğan	N. fortress	11
قورق-	qorq-	V. to fear	16
قورقون	qorqun	N. fear	9
قوزى	qozi	N. lamb	2
قوش	quš	N. bird; fowling	11
قوش-	qoš-	V. to join	13
قوشون	qoşun	N. army	
قوغلا-	qoğla-	V. to pursue	
قوغون	qoğun	N. melon	
قوف-	qop-	V. to get up (from sleep)	14
قول	qawl	N. speech, thing said	7
قول	qol	N. hand	15
قولاق	qulaq	N. ear	15
قوم	qawm	N. a group of people	10
قوم	qum	N. sand	11
قومندان	qomandan	N. commander	8
قون-	qon-	V. to sleep	14
قونك	qonj	N. bottom, ass	15
قوى	qoy	N. sheep	3
قوى-	qoy-	V. to place, put	7
قوى-	quy-	V. to pour	11
قويجى	qoyči	N. shepherd	13
قويروق	quyruq	N. tail; foot of a mountain	16
قويي	qoyi	Adj. downstream	11
قيرغاول	qirğawul	N. pheasant	11

Chaghatay	Transliteration	Definition	Chapter
قىرغىز	Qirǧiz	PN. Kyrgyz	
قىز	qiz	N. daughter, girl	4
قىز بالا	qiz bala	N. girl	4
قىزىل		see قىزىل <i>qizil</i>	1
قىش	qiš	N. winter	11
قىل-	qil-	V. to do	5
قىل و قال	qīl-u qāl	N. debate	13
قىمىت	qimmāt	Adj. expensive	1
قىنا-	qiyna-	V. to get hot	10

ک k

Chaghatay	Transliteration	Definition	Chapter
كىشى	kiši	N. person	2
كار	kār	N. craft, work	10
كاروان	kārwān	N. caravan	
كاشغر	Kašǧar	PN. place name, Kashgar	4
كاغذ	kāǧaǧ	N. paper	
كافر	kāfir	N. nonbeliever	10
كان	kān	N. mine	
كباب	kabāb	N. roasted meat, kebab	
كبران	kibrān	Adj. great (plural)	14
كت-	kāt-	V. leave	
كتاب	kitāb	N. book	2
كتب	kutub	N. books (Arabic plural of كتاب <i>kitāb</i> “book”)	11
كتكى	Katakī	<i>nisba</i> , “of Katak”	14
كته	katta	Adj. large	8
كچ	kāč	Adj. late	14

Chaghatay	Transliteration	Definition	Chapter
کچیک	kičik	Adj. small	2
کچه	kečä	N. night, evening	8
کدخدا	kadħudā	N. head of a household; father	15
کرامت	kirāmat	N. miracle (worked through the agency of a saint)	
کرسی	kursī	N. throne	15
کس-	käs-	V. to cut	12
کسب	kasb	N. profession	10
کسل	kesäl	Adj. sick; N. sickness	3
کشی	kiši	N. person, people	
کل-	käl-/kel-	V. to come	3
کلاه	kulāh	N. hat	14
کلتور-	kältür-	V. to cause to come, to bring; to pass down over generations	16
کم	kam	Adj./Adv. few, less	
کم و زیاد	kam wa ziyād	“more or less”; N. approximation	12
کمرسه	kimersä	N. someone; person	16
کمه	kemä	N. boat	
کمه جی	kemäči	N. ferryman	9
کناره	kanāra	N. edge	11
کنت	känt	N. town	7
کنج	kanj	N. oneself	13
کندیک	kindik	N. navel	12
کنک	känj	Adj. wide, broad	5
کنکرو	känrü	Adj. wide, broad	5
کھف	kahf	N. cave (Arabic)	13
کهنه	kohna	Adj. old	
کوپ	köp	Adj. many	8
کوپروک	köprük	N. bridge	

Chaghatay	Transliteration	Definition	Chapter
کوچ	küč	N. strength, power	
کوچ-	köč	V. to migrate, to move	
کوجا	Kuča	PN. Kuchar, city in Xinjiang	4
کوچکیان	Kōčkiyān	PN. Caucasian	15
کور-	kör-	V. to see	5
کورسات-	körsät-	V. to show	
کرسی	kursī	N. chair	15
کورگوز-	körgüz-	V. to show	
کورون-	körün-	V. to be seen; to be visible	15
کوره	Kürä	PN. placename, Kürä	9
کوز	köz	N. eye	6
کوز	küz	N. autumn	11
کوس کیان	Kōs-kiyān	see کوچکیان Kōčkiyān	15
کوشه	kuša	N. corner	14
کوک	kök	Adj. blue/green	1
کول	köl	N. lake	3
کول-	kül-	V. to laugh	
کوم-	köm-	V. to bury	15
کومال-	kömäl-	V. to be buried	15
کوموش	kümüš	N. silver	
کون	kün	N. day, sun	7
کوندور-	köndür-	V. to persuade	15
کوندوز	kündüz	N. daytime	
کونک کس	Kuñ Kis	PN. place name, Kung Kis	9
کونکل	köñül	N. heart, mind	4
کونکل که کل-	köñülgä käl-	VP. to come to one's mind	12
کونکلی اق	köñli aq	Adj. kind	4

Chaghatay	Transliteration	Definition	Chapter
كونكلى قرا	könli qara	Adj. mean	4
كونلا-	künlä-	V. to be jealous (over someone)	16
كوى	küy-	...-in-law (كوى اوغول <i>küy-oğul</i> “son-in-law”)	
كوى-	köy-	V. to burn	
كى-	kiy-	V. to wear, to put on	
كيچه	kečä	N. night	9
كير-	kir-	V. to enter	11
كيش قورغانى	Keš qurğani	the fortress of Kesh, present-day Shahrīsabz in Uzbekistan	11
كيفيت	kayfiyat	N. quality	13
كيگيز	kigiz	N. felt rug	
كيم	kim	Who?; see كه <i>ke</i>	
كيم	kiyim	N. clothing, garment	
كيمرسه	kimärsä	N. somebody	6
كين	käyn	N. the rear, the back part	
كين	keyin	Adv. afterwards, behind; Postposition. after	
كينك	keñ	see كىنك <i>käñ</i>	12
كه	ke	Conj. that; who; which	

گ g

Chaghatay	Transliteration	Definition	Chapter
گپ	gap	N. talk, speech	
گرداگرد	girdāgird	N. area all around	11
گرديش	gardiš	N. cycle, overturning, succession	13
گز	gāz	N. a unit of length	
گف		see گپ <i>gap</i>	
گل	gul	N. rose	11

Chaghatay	Transliteration	Definition	Chapter
گناه	gunāh	N. sin	
گنبد	gunbad	N. dome, indicating a shrine	13
گورونچ	gurunč	N. rice	
گوشت	göšt	N. meat	1
گیلام	gilām	N. woven rug	

ل l

Chaghatay	Transliteration	Definition	Chapter
لا اله الا الله محمد رسول الله	lā 'ilaha 'illa llāhu Muḥammadun rasūlu llāhi	“There is no god but God; Muḥammad is the messenger of God.” This is the Shahada, the Muslim declaration of faith.	14
لازم	lāzim	Adj. necessary	
لاله	lāla	N. tulip	11
لب	lab	N. lip, edge	
لباس	libās	N. clothing	14
لشکر	lāškār	N. soldier	9
لطیف	laṭīf	Adj. elegant	11
لعل	la'l	N. ruby	15
لغت	luġat	N. language	12
لفظ	lafāẓ	N. word	11
لقب	laqab	N. what someone is known as; a title or nickname	14
لیکن	lekin	Conj. but	

م m

Chaghatay	Transliteration	Definition	Chapter
ما ورا النهر	Mā warā 'n-nahar	PN. “The Land Beyond the River,” Transoxiana, Mawarannahar (NB: when reading out loud, most pronounce it like “Mawranahar”)	11
ماجرا	mājarā	N. event	13

Chaghatay	Transliteration	Definition	Chapter
ماجين	Māčīn	place name, southern China or “Machin”	15
مازار	māzār	N. shrine	
مال	māl	N. goods, wares; livestock	
ماما	mama	N. old woman	16
مايل	māyil	Adj. toward, inclining	11
ماه	māh	N. month, moon (Persian) (Before a month, it has an <i>ezafe</i> : <i>māh-i šawwāl</i> “the month of Shawwāl.” [See 10.4])	7
مبادا	mabāda	Conj. “just in case”; “in the event that”; a strong “if”	
مبارک	mubārak	Adj. blessed	15
مبارک بولسون	Mubārak bolsun!	“Congratulations!”	15
مبسوط	mabsūt	Adj. detailed	13
متحیر	mutaḥayyir	Adj. astonished	13
متصل	mutaṣṣil	Adj. bordering	7
متغیر	mutağayyir	Adj. changed	13
مثال	maṣāl	N. example	
مثقال	mithqāl	N. a small unit of weight	
مثل	miṣl	N. proverb	12
مثل	miṣl-i	“like, as, such as”	11
مثنویات	maṣnawiyāt	N. plural of مثنوی <i>maṣnawī</i> , a kind of poetry	12
مجلّد	mujallad	Adj. bound (as a volume)	12
مجلس	majlis	N. meeting	8
محترم	muḥtaram	Adj. respected	8
محرم	Muḥarram	PN. the month of Muḥarram	
محکم	maḥkam	Adj. tight, firm; Adv. Firmly	10
محل	maḥall	N. time, season	11
محلات	maḥallat	N. neighborhood, quarter or area of a town; outlying region of a settlement	11

Chaghatay	Transliteration	Definition	Chapter
محله	maḥalla	see محلات <i>maḥallat</i>	11
محمد	Muḥammad	PN. man's name, Muḥammad	7
محمّد مصطفی	Muḥammad Muṣṭafā	PN. the Prophet Muḥammad "the chosen"	12
مختصر	muḥtaṣar	Adj. minor, insignificant	11
مختصر	muḥtaṣar	N. summary; the long and short of it	13
مخلوق	maḥlūq	N. creation (of God), living creature	14
مدّت	muddat	N. period of time	13
مدعا	muda‘ā	N. reason	15
مدفون	madfūn	Adj. buried (related to Arabic دفن <i>dafn</i> "burial")	13
مذكور	mażkūr	Adj. the aforementioned	7
مذكوره	mażkūra	Adj. the aforementioned (feminine)	7
مذهب	mażhab	N. school of jurisprudence within Islam (i.e. Hanafi, Maliki, etc.)	14
مراتبه	murātaba	N. time, occasion	9
مراقبه	murāqaba	N. trance	15
مرتبه	martaba	N. rank, degree, station	15
مرتفع	murtafi‘	Adj. high up	11
مُرچ	murč	N. pepper	1
مرید	murīd	N. disciple	14
مسافر	musāfir	N. traveler	11
مست	mast	Adj. intoxicated	
مستمند	mustmand	Adj. unfortunate	15
مستولی	mustawlī	Adj. overwhelming	13
مسجد	masjid	N. mosque	11
مسرور	masrūr	Adj. happy	13
مسلمان	Musulmān	PN. Muslim	
مسندنشین	masnad-nišīn	Adj. in the seat of honor	15

Chaghatay	Transliteration	Definition	Chapter
مشرف	mušarraḥ	Adj. honored	13
مشرف	mušrif	Adj. overlooking	11
مشرك	mušrik	N. polytheist	15
مشكل	muškil	Adj. difficult	10
مشهور	mašhūr	Adj. famous, known as or for	11
مصلحت	maṣlaḥat	N. advice, discussion	14
مصنفات	muṣannafāt	N. compositions (plural of Persian مصنفه <i>muṣannaḥa</i>)	11
مظلوم (کشی)	mazlūm (kiši)	N. woman	2
معبد	ma‘bad	N. place of worship	13
معقول	ma‘qūl	Adj. satisfied, willing	15
معلوم	ma‘lūm	Adj. known	13
معموره	ma‘mūra	N. an inhabited place, the inhabited world	11
معنی	ma‘nā	N. meaning	12
مغول	Moğul	PN. Mongol	11
مقابله	muqābila	N. confrontation; Adj. confronting	8
مقرب	muqarrab	N. intimate or familiar person; an angel allowed into the presence of God	10
مقصود	maqṣūd	N. goal, intention	15
مقطعات	muqatta‘āt	N. plural of مقطع <i>muqatta‘</i> , short poems	12
مکائیل	Mikā‘īl	PN. the archangel Michael	10
مکیان	makiyan	N. hen	2
ملا	mullā	N. mullah	4
ملا شوکت آخوند	Mullā Šawkat Aḥūnd	PN. man's name	9
ملاحظه	mulāḥaẓa	N. observation	14
ملازم	mulāzim	N. servant; lieutenant	13
ملت	millat	N. sect; religious community	14
ملتی		see ملتی <i>milṭiq</i>	8

Chaghatay	Transliteration	Definition	Chapter
ملطیق	milṭīq	N. rifle	8
ملک	malik	N. king	13
ملک	milk	N. property	7
ملک	mulk	N. kingdom	13
ممت	Māmāt	PN. man's name	7
ممکن	mumkin	Adj. possible	
مملکت	mamlakat	N. territory, country	
من	mān	Pro. I, me	
مناجات	munājāt	N. prayer	10
منادی‌گر	munādā-gar	N. herald	15
مناسب	munāsib	Adj. appropriate	12
مناسبت	munāsibat	N. connection, occasion	8
منور	munawwar	Adj. illuminated	10
مینک	meniṅ	Pro. my	
مهمان	mehmān	N. guest	
مهیا	muhayyā	Adj. prepared	10
مورخ	muwarriḥ	N. historian	12
مؤرخ	mu'arriḥ	see مورخ <i>muwarriḥ</i>	12
موز	muz	N. ice	1
موزای	mozay	N. calf	3
موزون	mawzūn	Adj. balanced in its proportions	11
موسوم	mawsūm	Adj. known as	11
موسی	Mūsā	PN. man's name, Musa (biblical Moses)	7
موسیقی	mūsīqī	N. music	11
موغول	Moḡul	PN. Mongol	
موغولستان	Moḡulistān	PN. place name, Moghulistan, the "land of the Mongols," roughly modern-day southern Xinjiang	12
مولانا	mawlānā	N. master (as a title)	14
موما	moma	N. grandmother	

Chaghatay	Transliteration	Definition	Chapter
مونچه	munchä	Adv. this much, to this degree	
موندین	mundin	“from this” (بو + دین ←)	8
موی	mūy	N. hair	14
موی	mūyī	Adj. hairy (موی < mūy “hair”)	14
می	may	N. wine, alcohol	
میدان	maydān	N. square; field	11
میر علی شیر نوائی	Mīr ‘Alī Šer Nawā’ī	PN. Mir ‘Ali Sher Navai (1441–1501), famed poet, writer, and patron	11
میراب	mīrāb	N. an official who manages irrigation and the distribution of water	7
میس	mis	N. copper	
میل قیل-	mayl qil-	V. to incline	11
میلان	mayalān	N. inclination, preference (Persian, plural of میل mayl “inclination”)	15
مین		see من mǎn	
مینک	miŋ	Num. 1,000	
میوه	mewä	N. fruit	1

ن n

Chaghatay	Transliteration	Definition	Chapter
نابود	nābūd	Adj. annihilated	15
ناچار	nāčār	Adj. helpless, compelled; of poor quality	
ناشپاتی	našpati	N. pear	11
ناغارا	nağara	N. kettle-drum	
ناگاه	nāgāh	Adv. suddenly	10
ناموس	nāmūs	N. law; honor; hidden deceit	14
نامه	nāma	N. letter, epistle, treatise	
نان	nan	N. bread	1
نبوت	nubūwat	N. prophecy	12
نتیجه	natīja	N. result	8

Chaghatay	Transliteration	Definition	Chapter
نجنده	näččänd	Adj. many (see نچه)	14
نجوک		see نیچوک <i>nečuk</i>	14
نچن	näččän	Adj. several (variant of <i>näččä</i> نچه)	9
نخود	noḥud	N. a very small unit of weight	
ندامت	nadāmat	N. regret	15
نذره چراغ (نذر چراغ)	nažra čirağ (nažr čirağ)	N. mourning by lighting a lamp	14
نشو و نما	našw wa namā	N. development, growth	11
نشیب	našīb	Adj. down a hill	11
نشین	-nišīn	“sitting at, attending” (suffix from Persian) > تخت نشین “attending the throne”	15
نصیحت	našīhat	N. advice	15
نضر	nažar	N. brightness (of God)	10
نظر	nažar	N. look, glance, consideration	
نظم	nažm	N. poetry	16
نماز	namāz	N. prayer	15
نماز اوت-	namāz öt-	VP. to say prayers	14
نمایان	numāyān	Adj. apparent	14
نمرسا	nemärsä	same as نرسه <i>närsä</i> “thing”	12
نمه	nemä	N. what	5
نهایت	nihāyat	N. extreme; <i>nihāyat-i</i> “extremely”	
نواب	nawwāb	N. an official; a person of status; “nabob”	13
نوبت	nöbät	N. turn, time	
نوح	Nūḥ	PN. man’s name, Nuh (Noah)	16
نی	ne	“what”; same as نمه <i>nemä</i>	11
نیاز	Niyāz	PN. man’s name	6
نیت	niyat	N. intention, purpose	
نیچوک	nečük	Conj. how, why; Adj. what kind of	12
نیلخه	Nilḥa	PN. place name, Nilkh	9

ه h

Chaghatay	Transliteration	Definition	Chapter
هجوم	hujūm	N. attack	8
هیچ کیم	heč kim	no one	14
هر	hār	Adj. each, every	10
هرات	Herāt	PN. place name, Herat, a city in present-day Afghanistan; also هری <i>Harī</i>	11
هرگیز	hārgiz	Adv. never, by no means (with negative verbs)	
هری	Harī	see هرات <i>Herāt</i>	11
هلاک	halāk	Adj. destroyed, killed	16
هم	hām	Conj. also	5
همانه	hamāna	as soon as (used after the infinite of the verb, e.g., لشکرلار کیرماک همانه اوروشتوق <i>Läškärlär kirmäk hamāna uruštūq</i> “As soon as the soldiers entered, we fought.”)	
همت	himmat	N. ambition	15
همه	hāmmā	Adj. all	9
هندستان	Hindustān	PN. place name, India	12
هنر	hunar	N. skill	10
هوا	hawā	N. weather, air, climate	6
هیچ	heč	Adv. never, not at all	9

و w

Chaghatay	Transliteration	Definition	Chapter
و	wä	Conj. and	1
واجب	wājib	N. “necessary”; a category of Muslim jurisprudence	15
وارث	wāriṣ	N. heir	7
وارد	wārid	Adj. informed, known	11
وافر	wāfir	Adj. abundant	11
واقع	wāqi‘	N. an occurrence	

Chaghatay	Transliteration	Definition	Chapter
واقع بول-	wāqi' bol-	V. to be (located)	11
واقعات	wāqi' āt	N. (pl) events	9
واقعه	wāqi' a	N. incident, event	8
واقف	wāqif	Adj. aware	13
وثيقه	waṣīqa	N. confirmation of an oath	7
وجه	wajh	N. plan, method	
ورثه	warāṣa	N. heirs (plural of Arabic وارث <i>wāriṣ</i> "heir")	7
وسط	wasat	N. middle	11
وطن	waṭan	N. homeland	14
وطن قیل-	waṭan qil-	VP. to settle down	14
وعده	wa'da	N. promise	15
وفات	wafāt	N. death	
وقوف	wuqūf	N. awareness	12
وکالت	wakālat	N. power to represent	8
وکیل	wakīl	N. representative	8
ولایت	wilāyat	N. country	11
ولی	walī	Conj. but, nevertheless	11
وهم	wahm	N. suspicion	13
ویران	wayrān	Adj. ruined, devastated	

y

Chaghatay	Transliteration	Definition	Chapter
یا	ya	Conj. or; "Oh!"	4
یات-	yat-	V. to lie down	9
یار	yār, yar	N. friend (<i>yār</i>); bow (as with an arrow) (<i>yar</i>); plural یاران <i>yan</i>	5, 15
یارالا-	yarala-	V. to wound	8
یارت-	yarat-	V. to create	10

Chaghatay	Transliteration	Definition	Chapter
ياركند	Yarkand	PN. place name, Yarkand	
يارليق	yarliq	N. command, proclamation	8
يارو-	yaru-	V. to light up, to shine	14
ياريم	yarim	N. half; Adj. half	
ياز	yaz	N. summer	
ياز-	yaz-	V. write	5
ياس-	yas-	see ياسا- <i>yasa-</i>	13
ياسا-	yasa-	V. to array; to construct, build	12
ياساو	yasaw	N. military order	12
ياش	yaš	Adj. young; N. year of age, e.g., اون ايكي ياش <i>on ikki yaš</i> “twelve years old”; N. tear (from the eyes)	6, 11
ياشا-	yaša-	V. to live; to grow older	
ياشورون	yašurun	Adj. clear, open; Adv. openly	13
ياغ	yağ	N. rain; grease, fat, oil	11
ياق	yaq	“No.”	6
ياق-	yaq-	V. to light (-غه اوت ياق- <i>-ğa ot yaq-</i> “to light X on fire”)	8
ياقا	yaqa	N. edge	11
يالغان	yalğan	N. lie, falsehood	12
يامبو	yambu	N. a silver ingot, Chinese <i>yuanbao</i>	
يامغور	yamğur	N. rain	
يان	yān	N. side	11
يانكى	yaŋi	see يىنكى <i>yāŋi</i>	8
يانكىدين	yaŋidin	Adv. anew (= يىنكى دين)	8
ياوغة	yawğa	Adj. hostile; ferocious	12
يت-	yāt-	V. to arrive	8
(يت- يات-)	yat-	V. to lie (down)	15
يتميش	yatmiš	Num. 70	

Chaghatay	Transliteration	Definition	Chapter
یتە	yättä	Num. 7	
بخشی	yaḥši	Adj. good	1
یر	yär	N. place	2
یر یر	yär yär	N. every place	14
یراق	yiraq	Adj. far, distant	15
یران		see یار <i>yār</i>	15
یسون	yosun	N. manner, custom	12
یشیل	yešil	Adj. green	
یعقوب	Ya'qūb	PN. man's name, Ya'qub	7
یعنی	ya'nī	Conj. "that is to say"	15
یغ-	yiğ-	V. to gather	13
یغاجی	yağačči	N. carpenter	16
یغاچ	yağač	N. wood; N. league (unit of distance)	10, 11
یغلا-	yiğla-	V. to cry, to weep	16
یقا	yaqa	N. edge, side	16
یکسان	yaksān	Adj. singular	15
یکشنبه	yakšanba	PN. Sunday	8
یگت	yigit	see یگیت <i>yigit</i>	16
یگرمه	yigirmä	Num. 20	
یگیت	yigit	N. young man; cavalryman	14
یل	yil	N. year	7
یماتو	Yamatu	PN. place name, Yamatu, southeast of Ghulja	9
یمان	yaman	Adj. bad, evil; Adv. very much	3, 16
ینکی	yeŋi	Adj. new	1
ینه	yänä	Adv. again; more, other	9
یو-	yu-	V. to wash	
یوتا-	yötä-	V. to swallow	16
یور-	yür-	V. to walk, to go about	12

Chaghatay	Transliteration	Definition	Chapter
يورت	yurt	N. country, land, place	5
يورۇ-	yürü-	see يورۇ-	12
يوز	yüz	N. face, surface; Num. 100	12
يوسف	Yūsuf	man's name	11
يوق	yoq	V. "there is no"	2
يوققارى	yuqqari	Adj. high, above	16
يول	yol	N. road; a unit of distance	3
يول-	yul-	V. to pull up, to pluck	16
يولبارس	yolbars	N. tiger	
يولغون	yulğun	N. tamarisk	
يولوق-	yoluq-	N. to run across, encounter	13
يوشا-	yumša-	V. to soften	15
يومولاق	yumulaq	Adj. round	5
يونان	Yūnān	PN. Greece	13
يى-	yā-/ye-	V. to eat	6
يىبار-	yebär-	V. to send	12
يىتى	yetti	see يىتە <i>yättä</i>	12

Index of Grammar and Suffixes

- Abbreviated accusative, -n, 12.22
Abilitative, 11.9
Ablative Case, 3.3.2; partitive 10.14; expressing reason 12.14
Abstractive -liq/-lik/-luq/-lüg, 7.6.2, 12.8
Accusative Case, 3.3.4
-al, abilitative 11.9
-ali/-äli/-yli, voluntative 14.6
ammā, 5.6
-āt, -ān, Persian plurals, 11.14
Aorist, 10.7
Attributive adjectives, 1.4
-ar/-ār/-ur/-ür, aorist, 10.7; -ar erdi, habitual past, 10.7.3
Articles, 2.4
Attributive -liğ/-lig/-luğ/-lüg, 7.6.1
ay, 4.4
-ay/-äy, voluntative, 15.9
-ayin/-äyin, voluntative, 15.16

bā- “with, by means of” 14.7
bar, 2.3.1
başliq, 9.4
-bdur, narrative past, 11.5
bē-, “without,” 11.12
biz, 4.3
bol- “to become,” 6.6

Causative, 9.3
-čā, equative 14.12
-či, 10.3
-čiliq, forming an adjective 16.3
Comparative, -raq/-rāk, 11.10
Conditional, 9.5; using for requests, 16.7
Conjugations, 5.6
Copular sentences, 1.3.1, 11.3, 15.4
Copulative gerund, -p 7.8.2, 12.6

-da/-dä, 2.5, 3.3.1
-daki/-däki, -daq, 14.13, 16.4
Dates, 7.3.1
Dative case, 3.3.3
de- “to say,” 6.4, 9.8
-dek/-dak, 15.14, 12.21

Delimitative, -ğunčā/-ğučā/-günčā/-güčā, -ğičā/-gičā 12.15, 12.16, 14.8
Denominative, -la 15.18
-din/-dan/-dän, 3.3.2, 10.14, 12.14
-dur, 1.3.1, 11.3

emās, 1.3.2
Epenthetic -n-, 12.7
Equative, -čā 14.12
er- “to be,” 7.4
Ezafe, 10.4, 15.13

-ğa/-gä/-qa/-kā, 3.3.3
-ğaç/-gäč, gerund 13.6
-ğali/-gäli/-qali/-käli, 10.8
-ğan/-gän, participle, 8.4
-ğay/-gäy, imperative 11.8, 15.3
Gender, 16.9
Genitive Case, 3.3.5
-ğunčā/-ğučā/-günčā/-güčā, -ğičā, -gičā, delimitative/terminative 12.15, 12.16

Habitual past, 10.7.3
hām, 5.6

-i/-si, 3.3.5
i “to be,” 7.4
-i, ezafe, 10.4
-ī, adjectival 11.6
ikān, 11.7
Imperatives, second person: -ğay/-gäy 11.8, -ğil/-gil 10.10, familiar 12.4, -ŋ/-ŋlar 15.11; third person: -ğay/-gäy 11.8, 15.3, -sun 10.9;
Imperfective gerund, -a -y, 11.9, 12.5
Indirect preterit, -miş 13.3
Infinitive, -maq/-māk, 10.12

-ke, subordinating conjunction, 7.5

-l, passive suffix, 8.3
-la, denominative suffix 15.18
-lar/-lär, 3.2
-liğ/-lig/-luğ/-lüg, attributive 7.6.1

-liq/-lik/-luq/-lüg, abstractive 7.6.2, 12.8

Locative case, 2.5, 3.3.1

män, 4.3

-may/-mäy, negative gerund, 9.7

-miş, indirect preterit 13.3

-mu, 4.2

-n, abbreviated accusative, 12.22; epenthetic 12.7;
reflexive 15.8

Narrative past, -bdur, 11.5

Negative gerund, 9.7

nemä, epenthetic 5.7

-ni, 3.3.4

-niñ, 3.3.5

Nominative case, 3.3.6

Numbers, 7.3

Ordinal number, 7.3.2

öz “self,” 6.5

-p, serial verbs 7.8.1, 12.6; manner 7.8.2

Pair words, 9.6

Palatal harmony, 3.2.1

Participles, 8.4, 10.7.2

Partitive, 10.14

Passive voice, 8.3

Past perfect, 8.4.3

Persian prefixes, 11.12, 14.7

Personal pronouns, 4.3, 10.13

Plural, 3.2, 11.14

Possessive pronouns, 6.1

Possessive suffixes, 3.3.5, 6.1

Present-future tense, 5.2

Question particle, 4.2

-quz/-küz, causative, 9.3

-raq/-räk, comparative, 11.10

Reciprocal suffix, -š- 12.20

Roundedness harmony, 6.2

-sa/-sä, conditional, 9.5

sän, 4.3

Simple past, 6.3

siz, sizlär, 4.3

-siz, “without,” 12.3

Subordinating conjunction, 7.5

-sun, 10.9

-š, reciprocal suffix 12.20; verbal noun 15.7

-šičä, 16.5

tā, 12.15, 14.8

Terminative, -ğünčä/-ğučä/-günčä/-güčä,

-ğičä/-gičä 12.15, 14.8

-tur/-tür, causative suffix, 9.3; copular verb, 11.3, 15.4

u/ul, ular, 4.3

-ur/-ür, aorist, 10.7; causative, 9.3

Verbal nouns, -š 15.7

Voluntative -ali/-äli/-yli 14.6, -ay/-äy 15.9;

-ayin/-äyin 15.16

Vowel-zero alternation, 4.5

wä “and,” 2.2

yā, 4.4

-ye, ezafe, 10.4

yoq, 2.3.2

About the Author

Eric Schluessel is Assistant Professor of Chinese History and Politics at the University of Montana. He holds a PhD in History and East Asian Languages from Harvard University, an MA in Linguistics from the School of Oriental and African Studies, and an MA in Central Eurasian Studies from Indiana University. He is the author of several articles on the history of Chinese Central Asia.

The Chaghatay language was used across Central Asia from the 1400s through the 1950s. Chroniclers, clerks, and poets in modern-day Afghanistan, Xinjiang, Uzbekistan, and beyond wrote countless volumes of text in Chaghatay, from the famed *Baburnama* to the documents of everyday life.

An Introduction to Chaghatay is the first textbook in over a century to introduce this language to English-speaking students. This book is designed to build a foundation in reading Chaghatay without assuming any background knowledge on the part of the reader. These graded, cumulative lessons include common vocabulary, accessible grammar explanations, and examples of Chaghatay manuscripts from a range of different genres.

About the Author:

Eric Schluessel is Assistant Professor of Chinese History and Politics at the University of Montana. He holds a PhD in History and East Asian Languages from Harvard University, an MA in Linguistics from the School of Oriental and African Studies, and an MA in Central Eurasian Studies from Indiana University. He is the author of several articles on the history of Chinese Central Asia.

MAIZE BOOKS
Michigan Publishing
<http://www.maizebooks.org>

